

The Nation.

NEW YORK, THURSDAY, APRIL 14, 1881.

The Week.

THE principal financial event of the week was the issue of a notice by the Secretary of the Treasury that on July 1 the Government would pay the principal and interest of the \$195,690,400 6 per cent. bonds, which are due at that date. This notice was accompanied by an offer of the Treasury to the holders of these bonds to extend them at the rate of $3\frac{1}{2}$ per cent. annual interest as long as the Government finds it convenient to have them run; this extension to be granted only on the application of the holder of the bonds, and the application to be filed before May 10. The national banks hold about \$45,000,000 of these bonds, and as they cannot at current market prices buy other United States bonds at figures which would give them as much as $3\frac{1}{2}$ per cent. annual income on their investment it is thought that at least \$45,000,000 of the bonds will be extended. However few or many of the 6 per cent. bonds may be extended, it is certain that the Treasury has ample resources to pay cash for every one. These resources consist, first, of \$104,600,000 bonds, which can be issued either as 4's or $4\frac{1}{2}$'s, and for which \$115,000,000 to \$120,000,000 of cash can be obtained; and, second, of cash in the Treasury derived from surplus revenues. A moderate estimate of the surplus revenues applicable to these bonds this year is \$80,000,000; a considerable part of this is already in the Treasury, and the part yet to come in can be anticipated out of other money in the Treasury on authority given by the Bayard amendment to the Civil Expense Bill. So far as the holders of the maturing 6 per cent. bonds elect to have them extended at $3\frac{1}{2}$ per cent., to that extent will the Treasury be in a position to apply the resources named to the payment of the 5 per cent. bonds. The Treasury also gave notice that the "Oregon War Debt" bonds (\$638,200) would be paid July 1 without the privilege of extension. As the matter now stands it may therefore be assumed that at least \$196,268,600 of the 6 per cent. debt will either be paid or refunded at $3\frac{1}{2}$ per cent. this year, and it may be assumed that it is within the range of possibility that \$200,000,000 more of the 5 per cent. debt will be provided for, but only in case the entire 6 per cent. debt (exclusive of Oregon war bonds) is extended at $3\frac{1}{2}$ per cent. Of course the Treasury policy is not commended by every one, but the general opinion is that the Administration have made the best use they could of the means at their command. A question has been raised about the strict legality of the extension of these bonds, but the step has been taken on the authority of the legal counsel of the Government, who have carefully examined all the laws on the subject.

Is it not nearly time for the President to exert his influence, by personal attendance in the chamber if need be, to induce the Senate to attend to the business for which he summoned it, and for which it is paid by the country? It was convened in executive session for the discharge of executive duties. There is no pretence that it cannot discharge these duties with its present officers. The majority has, nevertheless, taken upon itself to disregard its duties, and enter on the ridiculous task of "breaking up the Solid South" and dividing the Virginia Democrats, things which it is no more responsible for and no more called on to attend to now than the tax-laws of California. A very large number of nominations lie before it for confirmation. The failure to confirm some of them, such as United States district-attorneys and marshals, is actually arresting the course of Federal justice in the District of Columbia and in several States. The President owes it to himself, it seems to us, to try and put an end to this bouffe by publicly reminding the actors of their responsibilities to a long-suffering people.

Mr. Hoar, in his reply to Mr. Hill, of Georgia, during the debate of March 30, pursued that bad man's record back to the days when he was opposing the Republican policy of excluding slavery from the Territories. Upon this Mr. Hill made the very proper comment that

it would be just as manly and as timely "to make an issue with the framers of the Constitution itself." We regret to see, therefore, that the New York Times has followed so doubtful an example for the purpose of injuring Mr. Stanley Matthews's chances of securing his nomination to the Supreme Court. The incident in his career which the Times recalls occurred in 1857, when he was United States District-Attorney under a Democratic administration, and conducted "with alacrity" (as the Websterian phrase went) the prosecution of a Cincinnati journalist who had secreted and fed a pair of fugitives from slavery, and had him sent to jail. The story was revived in the *Commercial* in the canvass of 1876, and has since been told in the 'Reminiscences' of Levi Coffin. The offence was aggravated, not only by the tragic fate of the fugitives, but by Mr. Matthews's having figured a few years before as an ardent Free-Soiler; and, as the Times puts it, "not the least strange thing is the fact that President Garfield, the successor of Joshua R. Giddings in the most rabid anti-slavery district in the Union, should nominate for a high position one who, in a brief period, was both anti- and pro-slavery, and who, in a most unusual manner, convicted and imprisoned a fellow-being for doing an act of common humanity forbidden by the Fugitive Slave Law." This ought to show Mr. Hoar how dangerous the practice of reminiscence is if carried beyond the war. We do not know how he will vote when Mr. Matthews's appointment comes up for confirmation, if it ever comes up, but, if favorably disposed, what could he say after Mr. Hill had sent up the Times article ("Matthews as a Slave-Catcher") to the clerk's desk to be read?

Mr. Morgan, of Alabama, and after him Mr. Bayard, did good service by pointing out the Constitutional provisions for the protection of the minority, such as the clauses maintaining the integrity of the small States, those relating to amendments of the Constitution, to the confirmation of treaties, to the overriding of the veto, to all those, in short, which require a more than majority vote in certain contingencies. This is a wholesome rejoinder to the pretence on which all the Republican case rests, that there is something essentially sacred in the rule of the majority, and that it is only necessary to prove the existence of a majority to justify its right to do anything. The fact is, of course, that the majority is answerable to the country for the mode in which it was formed—for it may be a mere conspiracy; and for the use it proposes to make of its power—for this may be, as in the present case, in contravention of the object for which it was given the opportunity to act together. We were disappointed to find Mr. Sherman at last breaking silence in defence of the "great underlying principle," which he knew his own party had violated for two weeks at the opening of the session until all their plans were ready for capturing the committees. It had been thought and remarked by some of the Washington correspondents that Mr. Sherman's failure to make himself heard was owing to Vice-President Arthur's failure to "see" him; and we must say it would have been more discreet in him to act as if the supposition were correct. He knows, by long Congressional experience, that the time may come when the present situation will be exactly reversed, and that all the Republican talk then will be unblushingly immoral.

Mr. Sherman's remarks on Wednesday week were useful, in connection with Mr. Hoar's, in exposing the cant of which the majority is now so prodigal. The ex-Secretary, speaking for his Republican associates, said they elected Riddleberger not because he was a Readjuster, nor because they agreed with all his notions, but because they did agree "with the general ideas that are proclaimed in his doctrine here about equality of rights, about securing a free and fair election and an honest count, and the repeal of that law" which, under the pretence of levying taxes, had robbed the Republicans of their rightful control of Virginia. This seems a very odd qualification for the post of Sergeant-at-Arms, but, as it is a poor rule that doesn't work both ways, the Democratic minority is evidently quite right in opposing Riddleberger on the ground of his sentiments about repudiation, with which they cannot agree. Yet Mr. Hoar, in order to extenuate the dishonest aims of his candidate, ridiculed the idea that these were a disqualification,

Quoting from a speech made by Senator Vance in Virginia, with a view to preventing a Democratic split there, he read:

"We have had readjustment in North Carolina. . . . We settled it, and didn't have anything to do with a Presidential election either. And your State debt question—"

"Which has so much to do with the administration of his office by the Sergeant-at-Arms of the Senate!—"

"And your State debt question hasn't either."

In other words, it is absurd to make views on local politics a test of fitness for service in the employ of the United States Senate.

Little or no significance attaches to the elections of last week in the West. In Michigan State officers and in Wisconsin a judge and associate justice were chosen, the Republican candidates being, of course, successful. Much more interest was manifested in the municipal contests in St. Louis, Cincinnati, and Chicago, the local press of which cities displayed all the fervor and fury of a Presidential campaign. In St. Louis the present Mayor, Overstolz, who was running for a third term on the Democratic ticket, was badly defeated, owing to a revolt within the ranks of his party against the managers of their machine. Overstolz does not appear to have especially distinguished himself in his administrations heretofore, but he was not himself objectionable. The clique which supported him, however, was highly so to certain malcontents, and very justly we infer from a resolution passed by the nominating convention pledging the candidates to appoint no one but a Democrat to any municipal office. In Cincinnati the case was nearly reversed, the Republican Mayor, Jacob, though vigorously supported by the *Commercial*, being decisively defeated for a re-election, owing to a considerable defection led by the *Gazette*. The canvass was a very excited one in Chicago also, where the Democratic Mayor, Harrison, was re-elected by a majority of 8,000, and the Republican November majority reversed. Harrison is said to have gained much from the vigorous opposition of the Chicago *Tribune*, which denounced him as the candidate of thieves and gamblers, and an apologist for all sorts of social iniquities, but has since explained that it intended no reflection upon his character. The St. Louis *Republican* and the Cincinnati *Commercial* are charged by their respective rivals, on the other hand, with having ruined their candidates by the disgrace of their devotion to them. There has been no clearer demonstration for some time, at all events, of the inability of a certain order of newspaper writing to influence even the communities to suit whose supposed tastes it is expressly designed.

The Senate Street-cleaning Bill was not passed in the Assembly, as we expected it would be at last. On the contrary, the Assembly ordered to a third reading a substitute, which, instead of giving the street-cleaning to the Mayor exclusively, as provided in the bill of the Committee of Twenty-one, gives the Mayor, by and with the consent of the Board of Health, the appointment of a superintendent of street-cleaning, who is to be removable by the Governor, on charges preferred by the Mayor. It is useless to summarize the destructive criticism to which this was subjected by Mr. Husted and others, both as regards its legal and practical working. Everybody knows that it would result in divided responsibility, as all similar machinery has resulted in this city, and that division of responsibility would result in failure to do the work. The arguments by which the Republicans defend their course are simple and direct—that to give the street-cleaning to the Mayor would give votes to the Democrats; and that the Mayor is a bad man who ought not to be trusted with the street-cleaning. There is a great flow of obloquy directed against six city Republican members, two or three of whom are "gentlemen in politics," but have voted with the "Toms," "Barneys," "Als," and "Gusses" against the Senate Bill, and their case is cited as an illustration of the folly of sending "gentlemen" into politics.

There is no doubt that in this State the "gentlemen" have generally failed in politics, and for obvious reasons. The first is, that they seldom get into politics naturally—that is, they generally get in by an arrangement with a Boss, by which they obtain a nomination in return for a handsome contribution to the campaign chest, and they consequently work afterwards under Boss domination. The second is that they are very apt to be young and impressionable when they make their debut, and on reaching "politics" find that the notion in which they have been bred at home or in college, that public business is the chief

concern of a legislator, is considered ridiculous and visionary by "the practical men." To these the first concern is the distribution of offices and the fulfilment of "bargains," and they only legislate as much as may seem necessary to enable them to keep the offices or to fulfil the bargains, and consider all legislative action which is likely to take offices away, or give them to the other party, or which is not called for by "bargains," as silly. The "gentleman" thus finds himself somewhat of a butt to his associates, and his political philosophy is not sufficient to support him under the strain of the situation. So he soon resolves to show that he can be as practical as anybody, and joins the "heelers" and "workers" in looking after "the party," and lets the community, as distinguished from the party, go to the dogs. There has been nothing more amusing in recent political history than the denunciation of the Mayor, as unfit for his place, by one young "gentleman" at Albany, of course under the inspiration of the "workers," very probably of that eminent man Mr. George Bliss. Of course the plain inference from the attacks on the Mayor, and the refusal of the Legislature to trust the Mayor to discharge a purely executive function, is that the city majority cannot be trusted to elect the mayor, and that he ought to be appointed by the Legislature. In fact, the *Tribune*, in one of its moods, has asserted that if the majority ruled the city there would be "a hegira of clear-headed people from Manhattan Island." But if so, why is it so dreadful for the Southern whites to try to escape the rule of a similar majority at the South?

The way the New York *Tribune* is growing into a civil-service reformer is very interesting and curious. On the 26th of January, under the heading "An Abandoned Experiment," it called the attention of "theorists and doctrinaires" to the fact that Mr. Hayes, by appointing a postmaster at Hartford on General Hawley's recommendation, showed that he had abandoned as a failure the plan of "taking from Congressmen their power of appointments," and "of stripping them of their patronage." On this our sage contemporary complacently remarked:

"But the President, in giving Senator-elect Hawley the privilege of choosing and putting upon him the responsibility of the selection, has indicated that he does not now believe, in the light of his experience, that the public interests are invariably best served by the application of the rule which deprives Congressmen of all voice and influence in the selection of subordinate Government officials. All of which only illustrates the fact that it is much easier to put forth fine and plausible theories than it is to act upon them and carry them into practical effect."

In less than three months, however, such is the power of truth working in an ingenuous and receptive mind, our esteemed contemporary was able to write as follows (April 7) about President Garfield's refusal to allow Senator Conkling to make the Federal appointments in this State:

"It is the misfortune of Senator Conkling that he is not quite willing to have the people rule. They did not elect him to the Presidency, nor General Grant. They did elect James A. Garfield. They clothed him with the Executive powers and imposed upon him the Executive responsibilities, and did so because they wished to see the Government directed by him and not by anybody else. It would be a grave mistake in Mr. Conkling to endeavor to thwart their will. The Executive chosen by the people cannot be reduced by Senatorial fiat to the position of a clerk, to record the will of a Senator. It was not the will of the people that Senator Conkling should make the appointments, and he will find that he cannot with safety attempt to seize by force a trust which the people have deliberately withheld from him."

It is right to add that our esteemed contemporary is not yet wholly converted, for he calls those who think the President in making appointments should act on his own principles "nincompoops," just as in January he called those who denied the right of Senators to dictate appointments "theorists and doctrinaires." But at the rate he is travelling we have no doubt that in three months more he will be calling those who think that officers ought to be removed without cause in the middle of their terms "jackasses," or some other dyslogistic names. He always prepares for a somersault by a flood of epithets.

Some other esteemed contemporaries are disheartened and perplexed because the *Nation*, which has been so much afraid that General Garfield would "surrender to the Bosses," is now not satisfied with Judge

Robertson's appointment, which shows not only that the President has not "surrendered to the Bosses," but is ready to make "war" on the arch-Boss himself. But the *Nation* has never called on General Garfield not to surrender to the Bosses simply to show that he was not afraid of Bosses, or simply because the *Nation* disliked Bosses. The *Nation* advocates Presidential opposition to Bosses, not as a display of personal independence, but as a means of good government. If opposition to Bosses does not mean reform in the manner of conducting the public business, the *Nation* cares no more for it than for a "Græco-Roman" wrestling match. The great mistake the President is making about the "independent element" is in supposing that it needs, or will be satisfied with, "representation" or "recognition" in the custom-houses or post-offices. In so far as it is worth recognition, or has any force in politics, it asks for nothing but an abandonment of the "spoils system," lock, stock, and barrel, and the management of the public business by business methods, and will be satisfied with nothing else. If General Garfield supposes that he can satisfy it by putting a new flint in the old weapon he will discover his error when it is too late.

After much heated discussion between the body of the Republicans and the State-Credit Democrats on one side and the Repudiating Democrats, assisted by a noisy but numerically inconsiderable Republican opposition, on the other, the Tennessee Legislature last week passed a bill to refund the State debt at par with interest at three per cent. The bill was immediately signed by the Republican Governor, Hawkins. The clause which was most bitterly resisted was that making the coupons receivable for taxes, and thus securing the interest, at all events, from possible repudiation in the future. These terms, which involve a reduction in the interest upon about twenty millions of bonds from six to three per cent., and in that upon about half a million from five per cent. to three, were proposed by the creditors of the State, who feel, therefore, that they have nothing to complain of in the "readjustment." When it is considered, however, that the people of Tennessee have no excuse except poverty for repudiation of their debts to any extent whatever, and that they are not poor enough to make payment of them any special hardship, there is very little in this compromise of which the State is entitled to boast. Nevertheless, the passion for repudiation had become so widespread, and found such otherwise respectable defenders, and the contest for even this much of justice has seemed for some time so doubtful, that the friends of the compromise are to be congratulated upon saving their State from the degree of disgrace which has long been imminent.

The loss of life and property caused by earthquake at the island of Chios last week is unequalled in recent times, and the consequent suffering among the survivors can hardly be exaggerated. The president of the Relief Committee at Constantinople reckons the number of killed and injured at fifteen thousand, and adds that forty thousand people are wandering homeless amid the ruins. Subscriptions have been opened in this city in response to the appeal of the Greek Consul-General, Mr. Botassi, and at Washington a number of ladies, headed by Mrs. Blaine, have drawn up an invocation addressed to the people of the whole country. This document is couched in terms of the most ornate eloquence, and designed to heighten the natural sympathies of the humane by the suggestion of various powerful rhetorical considerations. The disaster is one for which no one is responsible, it is explained, being one "which no human error caused and which no human foresight could perceive or prevent." It was due to "the unheralded and unassisted forces of nature." The result has been the desolation of "the beautiful island whose songs have been among the world's most treasured possessions for five-and-twenty centuries." Accordingly pastors of all churches, presidents of boards of trade, etc., are requested to take up collections for "the fainting sufferers whom nature could not spare and whom humanity must restore," since "the King's business requireth haste." It is easy to share in the confidence expressed in the address that the American people will readily avail themselves of the opportunity thus offered them; or, to be precise, that "in this sweet charity the New World insists upon its right to stand and share with the Old." Why not on such an occasion write in the simple English known as "the language of the heart"?

The trouble which has broken out between France and Tunis has been long brewing, and appears to be due to the native jealousy of the French stimulated by Italian influence. The Italian Chauvinists have been long looking on Tunis as likely to furnish them with a colony and foothold on the African coast, and a certain delicacy has finally come to mark the relations of the representatives of the two Powers at the Bey's court. A French company lately bought an immense estate from Khairaddin Pasha, a Tunisian who went to Constantinople a year or two ago to try his luck as Grand Vizir and reformer, but some of the natives have set up a vexatious counter claim and are trying to prevent the Frenchmen from taking possession by raising knotty points of Mus-sulman law. Then on the Algerian frontier, where there is a considerable tract of debatable land, the Tunisian border tribes have begun to make raids over the line, and they tear up the rails and cut the telegraph wires on a railroad which is being constructed by French capitalists. The French have at last undertaken to chastise the marauders themselves, and declare their intention of pursuing them on Tunisian soil, and, in fact, things begin to look as if a French protectorate of the Bey and all his belongings might not be very far off. This has produced a decided sensation and even a ministerial crisis in Rome, Cairoli not being prepared to come into collision with France. His explanations were pronounced unsatisfactory by the defeat of a motion of confidence by a vote of 192 to 171. He accordingly resigned. The French are sending 13,000 men to the scene of action, but officially deny ulterior designs.

Mr. Gladstone introduced his Irish Land Bill into the House of Commons on Thursday last in a two-hours' speech. We have commented elsewhere on the leading provisions of the bill, so far as they can be ascertained from a telegraphic summary. It seems to be received with great favor by the Liberals, and with a curious doubtfulness, not far removed from acquiescence, by the Tories. This is the more striking as Sir Stafford Northcote, not over three months ago, pronounced the "three Fs" "fraud, force, and folly." Even Parnell is compelled to acknowledge that there is much that is good in it. In fact, Dillon is the only prominent Leaguer who has spoken out strongly against it. To the extremists among the agitators it is, of course, in so far as it is likely to have any pacificatory influence, a very heavy blow. It appears to have been drafted with great pains, and has avoided the danger most feared, of offering too little. For instance, no limit is put on the amount of money which may be used in helping tenants to buy their farms. It seems, on the whole, to promise to be the crowning glory of Mr. Gladstone's remarkable career as a legislator, and to be likely to put an end to the last of the scandals bequeathed to the modern world by the ages of religious discord. Curiously enough, too, the Irish question seems to have exerted a sobering influence on Victor Hugo, for in preparing his manifesto on it he has consulted Admiral Maxse, a member of the House of Commons, who has written him a very lucid exposition of it. The Duke of Argyll has left the Cabinet, explaining that he has differed with his colleagues on the Land Bill, the fault of which is, he says, that it limits the proprietorship too much; neither the landlord nor the tenant has under it sufficient interest in the land.

The five Nihilists accused of complicity in the assassination of the Czar have been found guilty without a jury, and are sentenced to be hanged. They really made no defence beyond a justification of their motives, and one of the women convicted of having given the signal to the men who threw the bombs, Sophie Picoffsky, has asked that she may be allowed no privileges on account of her sex. She is said to be well connected, and to have had a good position in society before becoming a Nihilist. The Nihilist committee, or whatever it is, has announced that if she is executed the present Czar will be killed, and she will, probably, not be executed; but it will be, ostensibly at all events, because she is a woman. There is a good deal of casting about, of course, among the "publicists" and "jurists" on the Continent for the means of suppressing the Nihilists, but they seem to have thus far suggested nothing more fruitful than the formation of a league of sovereigns, and some sort of attack on the Swiss right of asylum. One has, however, proposed the better moral training of children, which will not do much at best for this Czar.

THE RAILROAD USURY LAW.

AMONG those who have any occasion to be informed on the subject, it is, we believe, perfectly well understood that Mr. F. B. Thurber is the life and soul of the so-called Anti-Monopoly League. Without the impulse of his money, energy, and intense feeling both it and the Committee on Transportation of the New York Chamber of Commerce would, as agitators of the railroad question, long since have ceased from their labors. It was Mr. Thurber, again, who communicated its whole force and persistence to the famous Hepburn legislative enquiry of this State in 1879. Mr. Thurber, therefore, from one point of view, has proved himself a useful and public-spirited man. His motives in no way concern us. Whether he is actuated by a pure desire to correct what he regards as a great public abuse, or, as has been very freely asserted, from a vindictive purpose to come out best in a bitter quarrel with the New York Central Railroad, is quite immaterial to us. The relations of the railroads to the public in this country are a subject which requires, and will continue to require, constant agitation, and a great deal of it. In so far as he legitimately contributes to that agitation, therefore, Mr. Thurber, whether calling himself a League or a Committee, is performing a useful public service. Most unfortunately, however, his utility stops here; and not only does his utility stop, but a very considerable capacity as a maker of mischief begins to assert itself. Mr. Thurber is as illogical and reckless in statement as he is active, persistent, and bitter. Consequently, when he gets Judge Black, or the very highly respectable gentlemen who are his colleagues on the Chamber of Commerce Committee, to endorse to the public his wild statements and unsound theories, he comes very near to making Grangerism respectable. His agitation thus results only in again exciting that unreasoning spirit as respects railroads which cries aloud for immediate repressive legislation, and always takes the shape of a new usury law. Utterly illogical and unreflecting, no good thing can come out of it.

Now, the difficulty with the railroad question, as of all other public questions, is that its successful treatment involves two distinct things. The public mind must, in the first place, be roused up to dealing with it at all; and, in the second place, it must be educated into dealing with it intelligently. We by no means propose to follow Mr. Thurber through the long and inconsequential series of paragraphs which composed his letter in the *Nation* of last week. We have not space; nor would it be worth while to do so if we had. The original charge, that which it is persistently sought to impress deep into the public mind, was a wholly false one. To that charge, and its falseness, we wish to hold Mr. Thurber and his coadjutors—Secretary Windom, Judge Black, and the members of the New York Chamber of Commerce. They have spread it far and wide. It is doing much harm. They are trying to make it the basis for legislation. That charge was, and is, that the railroad system of this country, as a whole, is one vast machine of monopoly, extortion, and fraud; that through it, for the work done, enormous and unreasonable profits are made and divided among a favored few—\$75,000,000 of excessive and undue profit going in a few years to one man and his friends alone; that four men in secret conclave put rates up or down, taxing the products of the country in a way Congress would not dare to do—\$45,000,000 a year on a single item of business alone—the whole finally culminating in Judge Black's astounding computation of \$900,000,000 excessive profit annually on freight traffic, to say nothing at all of passenger traffic. The charge thus made was against the whole system. It was one of monopoly, gross plunder, and excessive profit; a profit vastly out of proportion to the value of any service rendered. To these sweeping charges, thus confidently advanced, we replied by citing the statistics. They showed conclusively that there was no foundation to them. The railroad business, it appeared, was, as a whole, not unduly profitable. The total amount paid by the country for the service rendered to it was not excessive. The return made on the capital actually invested in railroad construction was no more, at most, than what was reasonable, and what the service rendered was fairly worth.

Immediately, as we anticipated, the League, through Mr. Thurber, shifts its grounds. The onslaught on the system, as a whole, is dropped; our answer to it is ignored. It is the individual member of the system which is at fault now. This road, that road, and the

other road are pointed out in quick succession as examples of extortion, of monopoly, and of boundless profit. That some railroad enterprises in this country have been extremely profitable we do not deny, and think altogether probable. Side by side with the New York Central, however, is the Oswego Midland; side by side with the New York, New Haven & Hartford is the New York & New England. Mr. Thurber's difficulty lies in this—he only sees the profitable enterprise, and shuts his eyes tight to the bankrupt one. The country, we submit, enjoys the advantages of both.

It is with the remedy proposed, however, that we now have to deal, the remedy always advanced by the Anti-Monopoly agitators. They fall back on the old law limiting profits on railroads to some fixed percentage on the capital of each individual enterprise. They state that this was the contract under which eminent domain was exercised and the rights of way taken, and that this contract has been wantonly and systematically evaded by the corporations through the fictitious creation of capital—"stock-watering," as it is called. The remedy for the evil is, therefore, a return to the original principle of the contract. The creation of fictitious capital should be made a criminal offence. The roads should be operated in the joint interest of the owners and the public, so that, when a profit in excess of the prescribed maximum return shall accrue, the public shall receive the benefit of it in the form of either a reduction of rates or an increase of facilities. We believe we have stated the position of the Anti-Monopoly League with scrupulous fairness. This half-commercial enterprise and half-public trust would be their ideal railroad management. To this our attention is invited, and to our answer we invite the attention of the League.

We have just two objections to make to the proposition: it is wrong in fact, and it is wrong in principle. In the first place, as to the basis of action—the alleged excess. While we decline to make the computation ourselves, we have yet to ascertain what the stock of the New York Central Railroad, even, would now stand at, if computed on a basis of ten per cent. annual dividends from the date of the original charters in 1825; the dividends actually paid being deducted. We have commended this problem to Mr. Thurber. If he proposes to rest his case on anything more than assertions, he had better address himself to it. This we do know, that, wherever in similar cases the computation has been made, it has been found that the arrears of unpaid dividends very much exceed the issues of capital stock on which nothing was paid; a balance is still due from the public to the stockholder. Now, it is absolutely immaterial to the community whether a railroad company of ten millions capital, authorized by law to divide out of its earnings not to exceed ten per cent. annually to its stockholders, pays five millions out in dividends in the course of five years, and then, to increase its plant, issues five millions of stock at par, or whether it passes its dividends for five years and gives its stockholders a fifty per cent. stock-dividend to represent the dividends thus passed. It amounts to exactly the same thing in the end. In one case the stockholder pays for his new stock in cash; in the other case he pays for it in dividends, which are the same as cash. Before, therefore, calling stock "water," and making charges of violation of contract, and demanding the passage of criminal laws, it would be well for Mr. Thurber to establish a basis of fact. What does the stock in question in each case represent? Does it represent undivided profits in past years, legally and fairly applicable to payment of dividends but diverted into the business? Does it represent the rise in value of private purchases of real estate for terminal facilities, wholly outside of any right of way? Does it represent a large increase of rolling stock for which no charge has ever been made? A great railroad corporation is something besides the owner of a mere right of way. It is a common carrier, and a private real-estate owner; often a lessor of steamships, and necessarily a financier. Is the stockholder entitled to no profit from these sources? Does, in fact, the ten per cent. profit limitation apply to every business in which the company may engage?

However, supposing this to be the case—admitting the fact, and coming back to first principles, we have no hesitation in saying that the law itself is, like all usury laws, an absurdity, that its enforcement is impossible, and that if it were enforced it would produce results most disastrous to the public. The professed railroad agitator's ideal railroad management never has existed outside of his own imagination. If it

ever does exist it will work badly. On what is it based? It is based on the sentimental theory that business men—men of action—will work just as well for the public as they will for themselves. If it could be put in practice, which fortunately it cannot, it would result in partially paralyzing every successful railroad. They would earn so much, and when that amount was earned they would earn no more. Conservatism would begin. Development would stop. Railroad men in this respect are like all other men: it is a principle of human nature that here comes into play. Men will not plan and venture and toil if they are to derive no benefit from so doing. It is useless, when it comes to doing the work of a common carrier, to talk of patriotism; there must be an inducement of profit, at least, combined with it. If, therefore, a usury law stands in the way, it not only will be evaded, but we do not hesitate to say that the public good requires that it should be evaded. In business matters we cannot afford to dispense with the inducement which exists in the love of gain. Entirely disbelieving in usury laws, we see no reason why the railroad usury law should be made any exception to our disbelief.

While, therefore, the facts of the Anti-Monopoly League are open to extreme doubt, the remedy they propose for the evil of which they complain is worse than no remedy at all. Seeing one law limiting the profit on money openly violated whenever occasion requires—knowing perfectly well that if it was not violated by common consent the whole machinery of business would be disorganized,—seeing this and knowing this, they yet have full confidence in another law limiting profits as applied to another business. They fondly think that if the incentive to gain beyond a certain moderate limit could be cut off from the railroad manager, he would quietly accept the situation and continue to work just as hard for the public as he would have worked for himself. This we fancy will be the case about the same time that Wall Street contents itself in days of panic with the legal rate of interest. Certainly no sooner.

THE IRISH LAND BILL.

MR. GLADSTONE'S Land Bill is important both for the ferment it is likely to create in English politics and for the change which it is likely to effect in the relations of England to Ireland. The resignation of the Duke of Argyll is a pretty sure sign that the measure will be vigorously opposed in the House of Lords. What the Duke of Argyll cannot swallow probably few other great landowners in the Upper House will be able to swallow, and probably most of the Peers will feel it to be a solemn duty which they owe to "property" to resist it to the last—that is, to resist long enough to force the Ministry to appeal to the country by a dissolution. That they will resist long enough to force Mr. Gladstone to threaten the creation of new peers, is not likely. But even a dissolution upon a question like the Irish land tenure, brought about by the opposition of the Lords, would be a very serious matter, and would cause such excitement as has not been seen in England since the passage of the Reform Bill. The particular wrongs the Land Bill was intended to redress would be speedily forgotten by the English Radicals in the irritation roused by an attempt of the Peers to prevent the passage of the leading measure of a popular Cabinet, and we should probably witness an attack on hereditary legislation to which the House of Lords can make a much less vigorous defence than it could fifty years ago. In fact, as far as their own security and dignity are concerned, there can be little doubt that the wisest course the Peers could pursue would be to pass the bill after a full debate. This would be a confession of weakness, it is true, but it would not be such an exhibition of weakness as the passage of the bill under a storm of popular indignation or a threat of additional creations on the part of the Ministry. The main difficulty with which the Peers, and for that matter most Englishmen, have to contend in the treatment of the Irish land question flows from the strong tradition of the greater sacredness of landed property than of any other kind of property, which runs through both English law and politics. It is not very long since the argument that a man who held no land was entitled to no say about the government—or, in other words, had no stake in the country—ceased to be heard on the Tory stump; and probably to most Englishmen of both parties there is nothing unnatural or even extraordinary in the landlord's

power of seizing his tenant's goods for rent without proving his debt in court and obtaining a legal execution.

Mr. Gladstone's bill, considered as an attempt to solve the Irish land question, must be considered with reference to the utmost demands of the Irish agitators, excluding those who, like Dillon and Parnell, have separation in view. If it comes measurably near—to use his own phrase—satisfying these without shocking the great mass of Englishmen and Scotchmen, not personally interested in the maintenance of the present status of property in land and yet as sensitive about the rights of property generally as the bulk of middle-class Englishmen and Scotchmen usually are, it must be pronounced a remarkable success. Now, the extreme demands of the agitators—putting aside, of course, the semi-political demands of Parnell and a small set of his immediate followers—were what are known as "the three F's": fixity of tenure, fair rents, and a free sale. Fixity of tenure meant that the tenant should not be disturbed as long as he paid a fair rent, and free sale meant that he should have the right of selling his interest in the farm to whomsoever he pleased and for such price as he could obtain, on the theory that inasmuch as in Ireland all improvements are presumably made by the tenant the tenant has presumably an equitable interest in the farm, which has a money value. There were some of the Land-Leaguers whose idea of fixity of tenure was permanent tenure at a rental fixed once for all, but it is obvious that such a rent could not continue to be a "fair rent." It would in most cases before many years either fall below or rise above a fair rent, so that the phrase fair rent was hardly entitled to a place in this programme. It is to be observed, too, that a permanent tenure at a fixed rent would, however desirable for the tenant, be a measure of confiscation, which would entitle the landlord to compensation. Mr. Gladstone was under no obligation to try to satisfy these distinctly revolutionary views. What he had to do was to content the tenant without any diminution of the landlord's control over his property for which increased security would not compensate in the market value. The bill gives the tenant absolute fixity of tenure as long as he pays "a fair rent." What is a "fair rent" is left to be fixed by mutual agreement between him and the landlord, and, if they cannot agree, by an appeal to the courts, and the rent thus fixed remains unchanged for fifteen years. At the end of that period there has to be a readjustment. In case of eviction for any cause the tenant is to be entitled to compensation for his presumed improvements, and this compensation is either to be paid by the landlord or obtained by sale to some outsider. Moreover, no tenant, unless he pays more than \$750 a year rent, can contract himself out of the operation of the act, thus remedying one of the great defects in the act of 1870. In addition to this regulation of the relations between landlord and tenant, the bill provides for the creation of a Land Commission which is to be armed with very extensive powers, both for lending of money to tenants desirous of purchasing the fee-simple of their farms from the landlords, and for making advances in aid of emigration and of the reclamation of waste lands.

The objections which may be made to that portion of the bill which regulates the relations of landlord and tenant are two in number, and Mr. Parnell has urged them in an interview with the correspondent of the *Herald*—namely, that the period of fifteen years between the revaluations is too short, and that the courts who are to settle the rent and decide disputes, both in the first instance and on appeal, are likely to lean to the landlord's side, owing to their composition. In a country like Ireland, in which there is no commercial middle class, the bar and bench, as a general rule, are filled with the relatives or connections of landlords; and even though there may not be any danger of unfairness to the tenants from this cause, there is danger of a want of confidence in the courts on the part of the tenants, which, if it arose, would do much to hinder the pacifying influence of the measure. The interval between the valuations is something which, after all, has to be settled by compromise. The right period cannot be ascertained by any process of computation, and would seem to be in this, as in so many other things, somewhere about half way between what one party demands and the other offers. As the tenant cannot be dispossessed at the end of the term in case he pays the rent, the object to be aimed at in fixing the term is the prevention of prolonged injustice to either side in case of a heavy fall or great rise in the prices of produce, and, therefore, in the value of the land.

It will be seen, however, that in the main the demand of the "three F's" has been complied with. The arbitrary power of the landlord is destroyed by the bill. The tenant is placed under the direct protection of the courts in all his dealings with the landlord. His rent cannot be arbitrarily raised. He cannot be dispossessed as long as he is willing to pay it, and even if he is dispossessed he is to receive compensation for the interest which he is presumed to have created by his improvements on the farm. In other words "landlordism," as Parnell calls it, is destroyed, while property is respected. The full importance of all this does not, however, appear on the surface, or at the first glance. Mr. Gladstone is doing considerably more than securing the Irish farmers against extortion on the part of the owners of the soil; considerably more, too, than reconciling the Irish population to the English connection. He is taking the first and greatest step towards the removal of those defects of the Irish character which have done so much to chill or alienate the sympathies of those countries to which emigration has brought Irishmen in masses. The turbulence, the lawlessness, the low standard of living, the want of industrial training and versatility, which make Irish immigrants so unwelcome to the friends of popular government both in this country and in the British colonies, are beyond all question the vices of a people who have never enjoyed security and have never lived under law. What the Irish chiefs were when the first vigorous attempts were made under Elizabeth to bring the Irish under English sway, we only know from the prejudiced accounts of English soldiers and officials, but there is abundant reason for believing that no advance in civilization was possible under their rule or under the clan system of which they were a part. As fast as they were dispossessed the unfortunate natives passed under the more orderly but more arbitrary rule of landlords of the English type, who, in controlling absolutely the means by which the population lived, controlled their lives. The law of the land has been known to the tenant only through their administration of it. In most things the mere will of the landlord has taken the place of the law and shut out the Government from the sight of the population altogether, or only allowed it to appear as the enforcer of ejectment decrees. The interference of the landlords and their agents, too, with the tenants' mode of life and with their management of their family affairs has been minute and vexatious. The aims of the landlords in such interference, we think, have in the majority of cases been the good of the tenant, such as raising his standard of living or improving his methods of cultivation, but their efforts have had the fatal defect of all exercises of arbitrary power. No man or body of men has ever possessed arbitrary power without abusing it, and no men of any race have ever lived long under it without suffering from it in character. It has come closer to the Irish in following them to their very hearthstones, and we might almost say giving them permits to lie down in their beds every night, than to any other modern people. Mr. Gladstone's bill, for the first time in their history, delivers them from it, and gives them a chance to cultivate the virtues of independence, to substitute self-control for other control, and leads them to look on the law as the protector of industry rather than as the weapon of the spoiler.

MÉRIMÉE'S CORRESPONDENCE WITH PANIZZI.

PARIS, March 17, 1881.

THE second volume of Mérimée's letters to Panizzi appeared almost immediately after the first. It begins with the year 1864. Mérimée was at Cannes, looking already in January for a warmer climate than that of Paris; discontented with the Opposition, which was becoming stronger in the French Chambers; seeing dangers everywhere, as anti-clerical as ever. The Danish question was on the tapis, but Mérimée confesses that he never understood it. His instincts were for the Danes. "Unfortunately the good God has the evil habit of always being on the side of the big battalions." On October 2 of this year, 1864, Mérimée, speaking of Thiers, says: "Thiers has become nearly Republican, probably because he hopes to be named president in his turn. I consider him bent in a deplorable direction." Mérimée was very hostile to the American Union. His judgment was completely blinded in respect to the American people. "There is in the Americans such a contempt of all morality that, in my view, only the Romans of old can be compared to them. They have their greed and audacity, and five years of a terrible war have made them dangerous soldiers. They will pay their debt by going into bankruptcy" (February 15, 1865). You see what a good prophet he was. On the 22d of April, 1865, he says: "Well! the

Confederates are down. What measures will Mr. Lincoln take to pacify the country? With a parliament composed of roughs, like the American Congress, and a Senate presided over by a drunken tailor, what follies may we not expect? The worst of it is that these villains are in reality very powerful, that they have always shown the obstinacy of a mule, and they have no more conscience than your little Italian tyrants of the sixteenth century." When he hears of the assassination of Lincoln he writes coolly:

"Don't you think people make a little too much fuss about the death of Mr. Lincoln? He was, after all, a first-rate second-rate man, as the Yankees say, and you would probably not have accepted him as an employee in the Museum; but he was better than most of his compatriots, and it seems to me that he had gained something in living amid great affairs. The eulogy which was passed on him in the British Parliament shows that England is afraid of America, and the result will only be that these *rustres* will become even more impudent and proud than they naturally are. Believe me, it will not be long before England regrets her policy at the beginning of the civil war."

These extracts are curious. They show not only how completely blind, how prejudiced, and how unjust Mérimée was himself; they show also in what style people could write in 1865 on American affairs to a person who, like Panizzi, moved in the best London society. It is true that Mérimée did not spare his epithets when he spoke of Lord Russell; he never lost an opportunity of abusing him. He was not tender towards M. Thiers. "People are in ecstasy over the speech of M. Thiers. He is, they say, the first statesman in Europe. It is mere passion. I don't think he ever said anything which better proved his complete lack of political sense. I will add, also, that he does not shine in moral sense." Thiers was as convinced of his infallibility as the Pope himself. If he spoke for an Austrian alliance, it was "by way of payment for the dinner which the Austrian Emperor gave him" (1865). This was the time when Thiers defended the temporal power of the Pope, and Mérimée was more Italian than the Italians, than Cavour, than Manzoni, than D'Azeglio, on this question of Rome. "Thiers is cajoled by the Faubourg St.-Germain, and his women are enchanted to receive duchesses." His "women" were Madame Thiers and her sister, Mlle. Dosne, who is still alive.

When war became imminent between Austria and Prussia, Mérimée was very much perplexed. The "master" said nothing. Mérimée had no illusions:

"What have we to gain? The Rhenish provinces do not want us. No more does Belgium. If there were a remodelling of Europe, I don't see what we could ask for, except a revision of the frontiers, and that is not of much consequence. On the other hand, it is evidently not our interest to favor united Germany. All the more we ought not to intervene. I see but one possible cause of intervention—if the Austrians gain great advantage in Italy; but I believe they will remain on the defensive. . . . Italy is excusable in allying herself with Prussia; she could not be blamed if she allied herself with the devil in order to get Venetia, but we should have only blows to receive."

The victories of the Prussians in Bohemia astonished the world. Mérimée would not have disliked to see the Prussians and the Austrians devour each other like Kilkenny cats. He had no sympathy for Austria, on account of Italy, but around him he saw nothing but sympathy for Austria. "The other day," says he, "on the rumor of a victory of the Imperial army, the Luxembourg quarter was on the point of illuminating, which seems to have displeased the Emperor. It is, perhaps, because he is supposed to have some partiality for M. de Bismarck that the students and the little bourgeois have Austrian sympathies. *Semper maledicere de priore* is the custom of the Parisians." Mérimée would not believe that the Emperor had any idea of annexing the Rhenish provinces. He was afraid that they would become a Venetia for France. His friends, the Italians, were beaten in the campaign of 1866; but they were, after the title of a comedy of Molière, "battus et contents," as the peace gave them Venetia. Napoleon became a sort of mediator. "You cannot imagine the fury of all the parliamentarians. . . . M. Thiers will never forgive Europe for not having chosen him for a mediator." Bismarck became, for a moment, the hero of Mérimée. "As for Bismarck, he is my hero. Though a German, he seems to have understood the Germans, and to have judged them to be as *niais* as they are."

The Roman question came into the foreground when Italian unity was nearly achieved by the cession of Venetia. If Mérimée had a strong passion it was his hatred for the Catholic Church:

"You know my way of thinking about the Pope and the priests. I deplore every day that Francis I. did not make himself a Protestant. But since we have the misfortune of being Catholics we must have ten times more prudence in order to live in peace. . . . I wish the Pope was in Abraham's bosom. If he had under his tiara one ounce of reason, all would be easily arranged; unfortunately he is an honest imbecile and a good Christian. He is in the hands of our enemies, who desire but one thing, to have him for a martyr and make relics of him."

He deplored the Empress's state of mind in standing for Rome. "Imagine what advice can be given by a person who fears nothing, and who sees things

only from the chivalrous point of view!" Mérimée was in mortal fear lest the Pope should leave Rome; he was convinced that "nothing could be more detrimental to the reigning dynasty than the flight of this old priest."

Here and there we find, again, some amiable compliments to the United States. From Cannes Mérimée writes, at the end of 1866:

"The prosperity of these scoundrelly Yankees is awful. Nearly a milliard of surplus in their budget, after four years of war! The speech of President Johnson don't promise us soft pears; neither does it you. Whatever you may say, it was in the egg that the American eagle ought to have been crushed (to speak like Victor Hugo). And if the annexation of Savoy had on Lord Palmerston the effect which you say, and has hindered him from accepting the offer of a common intervention in America, it proves simply that he was very old when he died."

In 1867 public opinion was occupied with the reorganization of the French army; the war with Germany was "in the air," as we say. The "territorial" army had been voted by the Chambers, an army of reserve, which existed only on paper. This law caused much discontent, and Mérimée observed that it was chiefly attacked by those who had accused the Imperial Government of imprudence and want of foresight:

"It is only too true that we have preached too much that money is the sovereign good, and that we have thus altered the bellicose instincts of France—I do not say in the people, but in the higher classes. The idea of risking one's life has become repugnant, and those who call themselves *honnêtes gens* say that it is low and vulgar. These gentlemen will do so much that they will force the Emperor to throw himself into the arms of the people, a thing for which he has always felt some propensity."

It is quite true that the Opposition in the Chamber, and chiefly M. Thiers, were attacking the Emperor for his complacency towards Bismarck and Germany, and that at the same time the Opposition steadily refused to give the Government more money and more men. The territorial army was never organized; nobody believed in its necessity. The Government lived on the memory of the Crimea and of Solferino; no one dreamed of a possible defeat. On September 27, 1867, Mérimée writes:

"Everybody here believes in war, but really I do not see why. It seems to me that after the evacuation of Luxembourg we have no subject of quarrel with Prussia. To make war on her because she gained the battle of Sadowa would be too absurd, and the consequence of it would be to put all Germany on her side. On the other hand, I cannot believe that M. de Bismarck, who is a man of sense and who has much to do, will for the second time play his *va-tout* in provoking us. After having preached respect for nationalities, we cannot honestly oppose the unification of Germany, any more than we did the unification of Italy. There is every appearance that this unification will greatly embarrass Prussia, who, after having excited revolutionary passions, tries now to resist them, and will thus raise storms. Then the chances will be in our favor. Till then I believe that war is impossible—I say war between Prussia and us, for on the side of the East there may soon be a great conflagration."

Mérimée's health was failing more and more; his ill-health is visible in all his letters: he finds fault with everybody, he is in ill-humor with the Clericals and with the Revolutionists, with the Pope and with Garibaldi, with the cardinals and with the generals, with the English Reform Bill, with the Englishmen who make visits to the Imperial court, with Europe, with America, with everybody. His prophecies are not cheerful:

"If our Opposition become very strong at the next election (and the thing is not impossible) I do not doubt that the temptation to make war would be the signal of a domestic catastrophe. What the King of Prussia does not say, and what is true, is the existence in Prussia of a considerable party which wishes for war; it is the party of the old Prussians, who only swear by the great Frederic, and who, since Sadowa, think that nothing can resist their new gun. M. de Bismarck, who is a man of sense, is the cork which prevents the explosion of this bellicose foam."

When the elections take place, in the month of May, 1869, he says of Thiers: "Thiers will be elected, but with the help of the Reds. He is now body and soul in the Revolution." He does not deny that "the wind is now with *parlementarisme*, one of the worst governments in a country where there is no strong aristocracy."

The end of the volume is very painful. Mérimée's days were numbered, like the days of the Empire. He fell with the system which he admired and loved, though he sometimes criticised some details. He was taken by surprise; he denied the Benedetti treaty; he would have denied Worth, and Sedan, and the captivity of the Emperor. The agony of the Empire was his own agony. He was so ill that he took refuge at Cannes, where he heard the distant echo of the tragic events which filled France with horror. He said: "Finis Gallie," and died.

Correspondence.

HOPEFUL CONDITION OF THE SOUTH.

TO THE EDITOR OF THE NATION:

SIR: I have recently returned from a journey to the South, extending

through portions of Virginia, the Carolinas, Georgia, and Florida. Being a native of Maryland, and well acquainted with the institution of slavery, I felt a more than usual degree of interest in ascertaining the condition of those parts of our common country which have undergone such great changes in their social, industrial, and political relations. Census tables and statistics have informed us of their surprising growth in population and in agriculture, trade, and manufactures; but there are other things of importance which cannot be satisfactorily ascertained from such results, but require a direct and personal intercourse and observation. I accordingly, as opportunity presented, conversed freely with people of all ranks and conditions whom I met—the cultivated and the ignorant, white and colored, natives and strangers.

The outcome was highly encouraging. Instead of the gloom and despondency which prevailed until the recent policy was adopted by the Government of the United States of leaving the States to regulate their own affairs, there is observable among all classes a hopeful and enterprising spirit. They look forward with confidence to a better future. New houses are built, new lands are taken into cultivation, new railroads are projected or are in process of completion. Interest is felt in the education of all classes; a strong movement in behalf of temperance is made by legislation in the different States. The Ku-klux movement, which was the bad but natural outgrowth of the carpet-bag régime, has passed away with it and is nowhere heard of.

The emigration to the South of Northern men and the introduction of Northern capital are hailed with gratification. No Northern man of good character need apprehend a cold or unfriendly reception if he goes there in a friendly spirit. He could not express a more thorough dislike or disapproval of slavery than he will hear from Southern men themselves who fought persistently on the Southern side during the war. I did not hear a single voice expressing a regret that slavery had been abolished or that the Union of the States had been preserved. I did not hear a single complaint by any colored person of ill-treatment of colored people, and their manner and bearing were such as to show that they were in the full enjoyment of protection in their rights of person and property.

The relation between the colored and white races was manifestly friendly and pleasant. A slight indication of this is the fact that in some of the leading hotels colored and white waiters were serving together. The intercourse between colored and white seems to be more friendly as you advance southward. The political problem cannot be said to be solved, and the solution is looked forward to by thinking people of both parties not without doubt and anxiety. If the whole mass of the colored people should be united, and under the lead of a few white men should obtain control of the State governments, there would be a repetition of the evils which prevailed universally during the carpet-bag governments. If such a political control should be averted by a resort to force or fraudulent elections, another class of evils would arise of a still worse character, because they would be destructive of the very foundations of republican government.

Several remedies have been suggested. One is the imposition of a reasonable poll-tax on all voters, and to this there can be no sound objection, provided it is consistent with the State constitutions. This remedy would doubtless exclude a large number of voters who are unfit to exercise the franchise of voting; but it cannot be relied on as a sufficient check. It is already in force in some of the States. Another remedy proposed is to impose an educational qualification upon all voters; this would also exclude a large number of unfit voters. But such a law cannot be passed, unless it is sanctioned by the constitutions of the States, and such a power can never hereafter be added to any constitution because the consent of the majority of the voters is necessary, and such a consent cannot be obtained because no people will vote to disfranchise themselves.

Another remedy is a very simple one, but is not objectionable on that account, because all great and fundamental principles are simple. This is especially true in statesmanship. The remedy is to treat the colored voters with absolute justice. This means not only a free ballot and a fair count, but it means that the voter shall be entitled to all the privileges which belong to the citizen. It means that he is not only entitled to vote, but to be voted for, and also to fill by executive appointment any office for which he is qualified. If this principle be adopted and fairly carried out the problem will be solved. Uneducated men, whether white or colored, are not fit for offices that require education, and this they perfectly understand; but they do claim, and they have a right to claim, that they shall not be excluded from any offices which they are qualified to fill on account of race, color, or condition. The colored people have a strong leaning towards the Republican party, and this is natural and proper, because it is to that party they owe their freedom; but they also have a strong leaning towards the educated people of the South—to their old masters and to the descendants of their old masters. From these they expect good treatment and justice. And such people and others like them constitute the strength of the Democratic party. When the Democratic party shall treat the colored people as thus indicated, and shall recognize them in their party affiliations not only in their processions and clubs, but in the distribution of offices for which they are qualified, there will be an

end of the solid vote of the colored people for the Republican party, and they will divide as other voters divide on political questions—according to their sympathies, their ideas, and their personal interests.

The importance of such a division can hardly be over-estimated. In some places it has already begun. The South will then cease to be solid on national questions, and a solid North will become an impossibility.

G. W. B.

BALTIMORE, April 9, 1881.

WHAT THE SPOILS SYSTEM WILL BRING A MAN TO, MORALLY AND FINANCIALLY.

TO THE EDITOR OF THE NATION:

SIR: Facts are stubborn things, so I contribute a few. A gentleman, whom we will know as K., was a year or two ago well established in Kansas. He managed a farm, was editor of a local paper, had charge of a railroad station, and said to me that his net income was over \$100 a month. He was a local preacher in the Methodist Church, and preached from time to time. He interested himself in local politics, and controlled caucuses at home and had influence in county conventions. The present Representative in Congress from that district owed his success in that section much to the slates prepared and pushed through caucuses by Mr. K.

The Congressman's interests being secured, attention was turned to K.'s. K. desired an appointment at Washington. One was obtained by the Congressman in the Census Office, and K. brought his family to the capital. When the first salary was paid him it was \$50 for the month. The Congressman was appealed to, and could only say that it was too low, but he would get it raised soon. So K. sent home for money to cover the excess of his expenses over his income. Next pay-day he had not enough to pay his debts, and sent home for more money. Then he economized by living in small apartments and without servants. Still again he had to draw upon his Kansas earnings to meet his deficiencies. The fourth month he was advanced to \$60 a month, and by straitening his economy still further just about made ends meet. Now he proposes to hire a house, and by renting furnished rooms, which his wife will take care of, manage to get along. He still hopes for a better appointment, and his Congressman has been here a whole month since Congress adjourned, because he dare not go home till he has "fixed" K. and one other ward. The less efficient are already being dropped from the census rolls, and as the work approaches completion more must go. Probably within four months half of the 1,200 now on the rolls will be dismissed. If the less able half go, K. will be among them. He is faithful and tries to do his work well, but he is not educated and drilled for such work, so that he could not be used on the same kind of work in the Pennsylvania Railroad offices or in Harper's. He would not steal a cent for hunger, even, but he could not keep bank accounts with strict accuracy so as to prove his honesty. He might possibly keep them so as to get through with the business in some way or other. In short, he is not adapted to this work, as he ought to be to be appointed. I had rather have the work of the best boy I can pick from ten young men between the ages of seventeen and twenty.

Morally, K. sees no objection to the spoils system. He justifies a caucus he got together secretly five hours before the delegates were obliged to start to a county convention, on the ground that if his machine was not run a worse one would be. Yesterday he sent seeds from the Agricultural Department to his county in Kansas to such men as he thought would be conciliated in the interest of his Machine, and to no others. To-day he is in Baltimore to supply the pulpit of one of the leading Methodist churches. He is as sound in evangelical doctrines and holds family prayers as regularly and as conscientiously as any minister in the city. Financially, he says he acted the fool in coming to Washington, but morally he has not an iota of a confession to make. In both respects, however, he proposes no back steps. I have the fullest means for knowing this case, and while I see all the elements separately in scores of cases, I have in this case alone found such a combination. H.

WASHINGTON, D. C., April 3, 1881.

COLONIAL VIEWS OF QUALIFICATION FOR OFFICE.

TO THE EDITOR OF THE NATION:

SIR: The healthy growth of democratic institutions can hardly be studied anywhere to better advantage than in the town-records of Connecticut of the seventeenth century. I am just now taking a course of reading in a town-clerk's office, and I have observed two facts which seem to me especially noteworthy. The first shows the strong desire of the voters, as a body, to secure for the higher offices men of the best intelligence and greatest social influence. We find them earnestly protesting against the removal of a recent graduate of Harvard, the son of their foremost man, on the ground that they have so few "able helps here for the work of magistracy." He was accordingly invited to become a magistrate in less than a month after his admission

as a freeman, and another important and responsible position was almost forced upon him a few months later. A young man of similar standing was called into service about as promptly, and became a magistrate within a few years. The regard thus shown for parentage and collegiate training was no doubt excessive, but they were valued because they were presumed to be proofs of fitness for leadership, and in these two cases the presumption was a very natural one. In harmony with this was the conception, which the townspeople readily accepted when it was stated to them, of the object of the higher education. It was to train their youth "for public use in church or commonwealth." They believed that the latter needed trained leaders as well as the former, that magistrates ought to be as well educated as ministers. The remarkable permanence of tenure in the chief offices of this colony came from the same habit of mind. Rulers were carefully chosen, and being found qualified for their position they were kept there. During the colonial period if a man became deputy-governor of Connecticut in middle life it was fairly probable that he would die governor.

But was not all this a survival of prejudices contracted in a country accustomed to be ruled by aristocrats? In some degree it may have been. But now for the second fact. The same community which was so solicitous about the education of its magistrates sent year after year to the colonial assembly a man who apparently could not write his name. Here, again, we seem to have a tendency in excess. But the deputy in question was certainly not chosen on account of his illiteracy, which was somewhat unusual among men even then. He must have had much natural capacity, for he was constantly employed in minor local offices, and the case simply illustrates the disposition of the mass of the freemen to take their own representatives largely (by no means always) from among men of small estates and ordinary education. If they were upright and sensible they could be trusted to be guardians of popular rights. These voters knew how to discriminate, and in their minds the qualifications for magistrate and deputy were as distinct as those for minister and deacon. They meant to distribute the offices in their gift on the principle of setting men at work which they could do best. It is fair to say that Dr. Dwight, writing more than a century later, but with an eye to the past, names the position of representative as the single one which a demagogue might possibly secure. But he also tells us, in substance (very likely giving to a state of things already vanishing too bright a coloring from his own feelings as a Federalist, a clergyman, and a gentleman), that in the days which he remembers and regrets the only way in which a man could become a candidate for office was by being a good citizen. Whether or not we are ever again to see either elections or appointments determined by fitness, it is something to know that this principle virtually controlled the political action of one commonwealth for a century and a half.

X.

NEW HAVEN, April 7, 1881.

MORE "FRACTIONAL INACCURACIES."

TO THE EDITOR OF THE NATION:

SIR: In your issue of last week I noticed my own name in a communication from Mr. F. B. Thurber on "Railroad Stock-Watering," etc., in which he quotes me as condemning "in the strongest terms the practice of capitalizing surplus earnings, in the reports of the Massachusetts Railway Commissioners." I wish Mr. Thurber would refer me to the passages he alludes to. If undivided net earnings are put into the business of a railroad—as in building extensions, buying new rolling-stock, or for any purpose outside of the legitimate "construction account"—they ought, of course, to be capitalized. I have no disposition to defend "railroad financiering," so called; but the idea of a company neither paying dividends nor representing by new stock the net earnings put into the property, strikes me as farcical. It is not business, and it is not book-keeping.

Mr. Thurber also makes queer work in his statement of the origin of the railroad system, and the laws to prevent excessive profits. What does he mean by saying "the cases are very few where capital was originally put in these enterprises as a primary investment"? So far as I know, every road in Massachusetts but one, and generally all the roads in the East, were built wholly with private capital, and as business investments.

Again, he says that "in defining what is a fair profit the Legislatures in several of the States have fixed upon ten per cent. above the cost of operation." I would very much like to see a single specimen of a provision of this sort. As a rule, in this country, a fair profit on capital is made when a road earns, net, 50 per cent. above its cost of operation. In England it is over 100 per cent. Nor is there any excessive profit in these figures. Mr. Thurber evidently had in mind the clause in the old charters authorizing legislatures to reduce rates where profits exceeded ten per cent. on the amount of the capital stock. The capital stock of a railroad and its cost of operation are, however, two quite different things.

There are various other singular inaccuracies in Mr. Thurber's letter, but it is hardly worth while to point them out.

C. F. ADAMS, JR.

QUINCY, MASS., April 9, 1881.

THE TYPICAL PRESIDENT.

TO THE EDITOR OF THE NATION:

SIR: Your correspondent, who styles himself "A Faithful Reader of the *Nation*," should have read more faithfully. My general observations on political hero-worship referred expressly to "the typical President which both parties have sought and chosen for the last forty or fifty years," and could only have been met by an impartial review of the candidates of both parties during that period.

His gratuitous championship of "our new President," in view of such an argument, might suggest to a political opponent the proverb: *Qui s'excuse, s'accuse*. I commend to him the good sense which Mr. Garfield himself is said to have shown by excluding from the inaugural procession the "picturesque" canal-boat which had figured, falsely enough, in the popular ideal of greatness.

SPECTATOR.

APRIL 8, 1881.

Notes.

THE firm of Charles Scribner's Sons have sold their interest in the firm of Scribner & Co., and the latter corporation will, as soon as the change can be legally effected, assume the name of The Century Company. The name of Scribner will ultimately be dropped from the titles of *Scribner's Monthly* and *St. Nicholas*. Mr. Roswell Smith will be president of the new company, and no alteration will take place in the business or literary management.—We have received from J. R. Osgood & Co., Boston, an elegant prospectus of a descriptive and historical 'Atlas of the Cesnola Collection of Cypriote Antiquities,' which, if sufficient encouragement be received, it is proposed to issue in fifteen monthly parts, each embracing thirty plates of illustrations, with corresponding letter-press, and the whole work forming three volumes—of marbles; metals, glass, and gems; and terra-cottas, respectively. Not more than five hundred copies will be published, and the plates will be destroyed after subscribers have been supplied. The size of the Atlas will be 14 x 17, the paper and typography of the best quality, and the illustrations (partly in color and partly in heliotype), to judge by the samples, of a very high order of excellence. The price is fixed at ten dollars a part.—An index to volume v. of the *Library Journal* accompanies the current issue, which in its turn contains a tentative alphabetical author-index to serial stories in bound volumes of leading periodicals.—A very valuable preliminary Index to the Railroad Section of the Library of the American Society of Civil Engineers has just been issued by the Society. It is in three parts, each with its separate alphabet—viz., Railroad Titles, Authors, and Subjects. The last division refers not only to the foregoing two, but also to articles in the transactions of certain specified scientific associations.—The editor of the *American Journal of Philology* announces that the first year's experiment warrants a continuance of the enterprise, and that "there is every prospect of an ample supply of original papers for the new volume." Subscriptions, at \$3 per volume of four numbers, should be addressed to Professor B. L. Gildersleeve, P. O. Drawer 18, Baltimore.—The first number of the *Journal of the American Agricultural Association* is now in press, with an interesting table of contents. It will make a book of about three hundred pages. It opens with "The Problem of American Landholding," by Dr. George B. Loring, and ends with the "Culture of Watermelons," by Cassius M. Clay—a singularly peaceful subject for one whose career has been attended with so much turbulence.—Mr. Samuel Garman's Report on the Selachians (from the results of the *Blake* dredging last summer) concludes that the migrations of these animals (and of the fishes) "are much more limited in extent than has generally been supposed," and that they have a period of comparative inaction, like that of batrachians and reptiles. The runs of many species are very limited, and in time our fishermen will "follow their game with nearly as much certainty as the hunter now follows his, from highlands or lowlands, north or south."—Mr. Lucien Carr, Assistant Curator of the Peabody Museum at Cambridge, contributes to the Anniversary Memoirs of the Boston Society of Natural History some "Notes on the Crania of New England Indians," based on a great number of collections. His derived average of cranial capacity agrees almost exactly with Dr. J. Aitken Meigs's for the North American Indians (1377 and 1376 c. c., respectively). But there occurs no typical cranium like that adduced from the measurements, and the series lacks the obvious characteristics of the crania from the stone graves of Tennessee or from Greenland.—A recent canvass shows that among all the religious beliefs of the students of Harvard College and its Law School the Episcopalians outnumber even the Unitarians (275 to 214).—The London *Athenæum* states that the Jubilee fund to be raised this year by King's College, on account of its fiftieth anniversary, will be chiefly devoted to establishing a permanent college at Kensington for the higher education of women; and that the University of St. Andrews, the Newcastle College of the

University of Durham, the new college at Liverpool, and Owens College will all in various ways provide for the instruction of women.—L. W. Schmidt, 24 Barclay St., has received catalogues of the art-collection of the late Carl Damian Disch, to be sold at Cologne on the 12th of May. This collection, which ranks among the very first in Germany, is especially rich in ancient Roman glass, specimens of which and of all the other departments are shown in numerous heliotype plates.—As we collect Shakspeare libraries the Dutch are making a Hooft collection, to be deposited in the University Library at Amsterdam. It is to consist of (1st) all Hooft's works in every edition, (2) the works of his friends and other contemporaries, so far as he can be proved to have possessed copies of them. We do not recollect having seen this latter feature carried out in any of the Shakspeare or Dante or other similar collections, probably for want of evidence and proved material; but every one knows Collier's 'Shakspeare's Library,' consisting of the romances, novels, etc., used by Shakspeare, and Hazlitt's 'Shakspeare's Jest-Books.'—The library of the late Prof. S. S. Haldeman is to be sold in this city on April 12 by Geo. A. Leavitt & Co. It is mainly philological in its character, with a considerable admixture of scientific works. General literature is but sparsely represented.—In addition to the regular edition of the *Portfolio* for 1881, there will be an *édition de luxe* of fifty copies, with specially heavy paper, and artists'-proof impressions of the etchings on Japanese vellum paper. Ten of these copies have been reserved for the American market through J. W. Bouton.—An unfortunate typographical error greatly affected the sense of the second "Note" last week on the army ration (p. 243), in the fourth line of which should be read, instead of "three whole rations," "their whole ration."

—The third part of the Brinley sale was concluded on Thursday evening, with a total net result of about \$30,000. More than a quarter of this amount was produced by one book, the Gutenberg Bible, which was bid in at \$8,000 by Mr. Hamilton Cole. Next in point of competition came the three copies of Eliot's Indian Bible, the first edition bringing \$900, the second \$590 and \$550. Close upon these came twelve leaflets printed in Gothic letter in the city of Mexico in 1544—Rikel's directions for the conduct of religious processions, etc. ("d' la manera de como se ha de hazer las pcesiones")—which sold for \$525, purely as a specimen of early American printing. Two volumes of genealogical tracts and pamphlets were taken at \$332 by the American Antiquarian Society, and charged to the account of Mr. Brinley's allowance (in trade) to the Society. Romans's 'History of East and West Florida' (New York, 1775) brought \$265, while the John Carter Brown Library paid \$250 for Laudonnière and Gourgues's 'Histoire Notable de la Floride' (Paris, 1586). Nodal's 'Relacion del Viaje' (Madrid, 1621) was prized at \$240. Thévenot's 'Recueil de Voyages' (\$150); John Eliot's 'Further Account of the Progress of the Gospel among the Indians of New England' (\$130); Filson's 'Discovery, Settlement, and Present State of Kentucky' (\$120); and Haywood's 'History of Tennessee' (\$100), were the only other volumes in the collection which attained or surpassed the last-named figure.

—The historic accuracy of the "King's Missive," a poem contributed by Mr. Whittier to the 'Memorial History of Boston,' has been lately very freely discussed in the columns of the newspapers of that city, the chief proposition being whether the letter of Charles II. to Governor Endicott, in 1661, operated to arrest the persecution of the Quakers in New England. Dr. Ellis asserts that "the King's letter, in its demand and in its effect, did not correspond with the poetic representation," and that "it did not require and did not bring about a general jail delivery." Mr. Whittier, believing that "the ballad has preserved with tolerable correctness the spirit, tone, and color of the incident and its time," sustains his position in a long and interesting letter. We do not wish to join in this discussion farther than to say that we regard Dr. Ellis's position as untenable when he says that no "jail delivery" followed the arrival of the King's mandamus. If Dr. Ellis is right, what is the meaning of the following order of council, which we copy from Besse, vol. ii. p. 226?

"To William Salter, Keeper of the Prison at Boston.—You are required, by Authority and Order of the General Court, forthwith to release and discharge the Quakers who at present are in your custody: see that you don't neglect this.—By Order of the Court.

"EDWARD RAWSON, Secretary.

"BOSTON, the 9th of December, 1661."

—We have been requested to print the following:

"A number of weeks ago two large boxes of pikes and lances were found in a garret in the South, where they had lain, almost forgotten, since they were captured at Richmond, in 1865. W. M. H., 712 Market St., Philadelphia, Pa., the owner, would like to receive a line from any reader who knows what organization used them, merely to settle an historical point. The lances all have on them a small 'Confederate' flag, and are about nine and a half feet long. About ten thousand pikes, but of a different pattern, were made in Georgia, and still other thousands were made at the Winans Works, in Baltimore, in 1861. The 6th P. V. C., on the Union side, was armed with the lance, and several regiments of the British army still use it."

—Dr. Samuel Willard writes us from Chicago :

"In 1836 I first heard the word 'blizzard' among the young men at Illinois College, Jacksonville. If one struck the ball a severe blow in playing town-ball it would be said 'That's a blizzard.' For many years I had not heard it, when it reappeared, meaning a storm. Need we look elsewhere for its origin than into Jameson's 'Scottish Dictionary,' to the very *blizzen* (identical with the German *blasen*, Dutch *blazen*), implying a destructive action of wind?"

—Bulletin No. 89 from the Census Office contains an epitome of the iron and steel industry of the country, in the form of a preliminary report by Mr. James M. Swank. The whole number of establishments in 1880 was 1,005; in 1870, 808; and the per cent. of increase in ten years, 24.38. The size and capacity of the works were much greater in 1880 than in 1870; but as the capacity of blast-furnaces only was given in 1870, comparison can be instituted in regard to them alone. The daily capacity of the blast-furnaces in 1880 was 19,248 tons; in 1870, 8,357—an increase of 130.32 per cent. The amount of capital invested in iron and steel works in 1880 was \$230,971,884; in 1870, \$121,772,074—an increase in the decade of \$109,199,810, or 89.68 per cent. The total production in 1880 was 7,265,140 tons, as against 3,655,215 tons in 1870—an increase of 3,609,925 tons, or 98.76 per cent. The following table shows the production in each branch, in 1870 and 1880, with the per cent. of increase or decrease in the latter:

Iron and Steel Products.	Census Year 1870.	Census Year 1880.	Percentage of increase in 1880.	Percentage of decrease in 1880.
Pig-iron and castings from furnace	Net tons, 2,052,821	Net tons, 3,781,021	84	....
All products of iron rolling-mills	1,441,839	2,353,248	64	....
Bessemer steel finished products	19,493	889,869	4,466	....
Open-hearth steel finished products .....	...	95,143	...	....
Crucible steel finished products	26,059	79,319	151	....
Blister and other steel	2,265	4,956	117	....
Products of forges and bloomeries	110,808	72,557	....	35
Total	3,655,215	7,265,140	99	....

—In 1870 twenty-five States were engaged, to a greater or less extent, in the manufacture of iron and steel. Of these the only one which has abandoned that branch of industry is South Carolina, whose total product in 1870 did not exceed 500 tons. Since 1870 the following States and Territories have commenced the manufacture of iron and steel: Colorado, Kansas, Nebraska, Utah, and Wyoming. California and Washington will be manufacturing iron in the near future. New Hampshire made iron many years ago, but does not appear in the census of 1870 as producing any in that year. She reappears, however, in 1880. Oregon and Texas each built a blast-furnace between 1860 and 1870, but they made no iron that year. They appear, however, in the statistics for 1880. Minnesota is now making preparations to embark in iron manufacturing. Pennsylvania stands at the head of the iron-manufacturing States, as she has done for the past century. Her product in 1880 was 3,616,668 tons, which was more than 49 per cent. of the total product of the country. From 1870 to 1880 she increased her product 97 per cent., while the product of the United States increased 99 per cent. Ohio occupied the second place, and still holds it. In 1880 she produced 930,141 tons, an increase in ten years of 107 per cent. The third State is New York, with a production of 598,300 tons, an increase during the decade of 33 per cent. The fourth place is occupied by Illinois, which produced 417,967 tons, while in 1870 she produced but 25,761 tons, and was fifteenth on the list. The fifth State in production is New Jersey, with 243,860 tons, an increase of 112 per cent. Among the other States which have produced largely are, Maryland, 110,934 tons; Missouri, 125,758 tons; Michigan, 142,716 tons; Wisconsin, 178,935 tons; and Indiana, 96,117 tons. Of the New England States Massachusetts is at the head, both as to production and relative increase during the decade. Her product is 141,321 tons, an increase of 64 per cent. Astonishing progress has been made in several of the Southern States during the decade. The production of West Virginia increased from 72,337 to 147,487 tons, or 104 per cent.; Alabama, from 7,060 to 62,986 tons; Georgia from 9,634 to 35,152 tons; Tennessee from 34,305 to 77,100 tons; and Kentucky from 86,732 to 123,751 tons. All the States which were producers increased their production, with the exception of Maine and North and South Carolina. Twelve States made each 100,000 tons in 1880.

—Brahms's Second Symphony in D major was the opening number of the final concert for the season of the Philharmonic Society. This beautiful composition, which was first introduced here by Dr. Damrosch three years ago, has not been heard since, and Saturday's performance was a delightful surprise to many who received the work rather coldly on its first production. Brahms's compositions, particularly those of his later years, require for their appreciation an advanced state of musical culture and repeated hearing. The first movement of the Second Symphony, a vigorous allegro non troppo,

makes at once a profound impression. The long adagio is perhaps the most difficult to understand. It presents great rhythmical and harmonic difficulties, yet, while it is impossible to discover what is popularly called "a tune" in it, it nevertheless abounds in pathetic beauty of instrumentation and melody. The succeeding allegretto scherzoso is one of the most graceful, quaint instrumental movements in modern music, and the finale is powerful and splendid. Miss Winant sang a highly dramatic scene, entitled "Hecuba," by Rubinstein. In a very touching middle movement *Hecuba* recalls the happy morning when *Priam* led her as bride to the palace. This beautiful melody is effectively sustained by a very soft accompaniment of the wood wind instruments, particularly the flutes, with pianissimo touches of the cymbals. Miss Winant sang with great earnestness and expression, but her enunciation was very indistinct and seriously marred the rendering. Wagner's *Faust Overture*, an old favorite in our classical concerts, was followed by three scenes from Berlioz's dramatic symphony, "Romeo and Juliet," a work which was given in its entirety some years ago by Mr. Thomas. Of Saturday's selections the lovely scherzo "Queen Mab" was particularly welcomed.

—Dr. Denman W. Ross, whose essay on Swiss democracy we noticed some weeks ago (see *Nation* No. 802), has published in pamphlet form (in three parts) his dissertation upon taking the doctor's degree at Harvard last summer. It is upon the "Theory of Village Communities," and is designed to disprove that now generally accepted theory. His polemics are directed against Von Maurer, Thudichum, Nasse, Maine, and Laveleye. The essay is the result of a great deal of well-directed research, but we cannot say that he has fully made out his point. He has shown conclusively that individual ownership of land was far more common in the fifth and sixth centuries than has been supposed. This may have been, however, and, in fact, is generally assumed to have been, the result, in part at least, of the dissolution of the village-community system which accompanied the formation of great estates in the Frank times. On the other hand, he has, we think, proved that the village-community theory finds no support in Tacitus, in whose time there appears to have been no ownership of land at all, whether by individuals or communities. We cannot, however, accept his own interpretation of the disputed passage in Tacitus ('Germania,' 26), as describing a fully-developed system of serfdom. The essential point in the discussion is the genesis of the mediaeval land community of serfs, which Mr. Ross considers to have had its origin in a similar community in the earliest times, and to have been servile from the first. The existence of such communities of serfs among the early Germans is, however, as purely a matter of theory as is the village community, while Mr. Ross overlooks the free village communities which, in Germany at least, existed side by side with the communities of serfs. He shows up the inconclusiveness of much of Von Maurer's reasoning, and even picks flaws in Nasse and Thudichum, far more careful writers than Von Maurer. But the controversy is not merely with these specialists. The aspect of early German society presented by scholars of the rank of Waitz and Arnold is wholly consistent with the theory in question. So, too, is the analogy of other nations; and although Mr. Ross successfully impugns some parts of this argument from analogy, yet the force of the analogy, taken in connection with the primitive structure of Germanic society, is so great that the theory of village communities may still claim the balance of probability in its favor.

—England's chief astronomical prize falls this year to the lot of a Swedish scientist. The fifty-fourth gold medal of the Royal Astronomical Society has been awarded to Dr. Axel Möller, the distinguished director of the Observatory at Lund, for his investigations of the motion of Faye's comet. This object was discovered at Paris in November, 1843, by the astronomer whose name it bears. It was very soon found to be periodic, and it has been fully observed at five returns, the period being very nearly seven and one-half years. Dr. Möller's researches began with the year 1860, and he has prosecuted them with great assiduity up to the present time. In addition to furnishing very accurate data respecting the orbit of the comet itself, it is to be remarked that these cometary investigations have led to other results of noteworthy significance. The early observations appearing discrepant, it was at first supposed that Encke's hypothesis of a resisting medium in space would throw them into entire accord; however, with the application of one refinement after another, Möller finally arrived at the important result that these observations were perfectly represented without the introduction of any such hypothesis whatever. The very near approach of the comet to Jupiter has been admirably utilized by Dr. Möller for finding the mass of that planet, his determination of this constant being entitled to the highest confidence. The president of the Society, in making the customary address in presenting the medal, very properly remarks the fact that the class of computation involved in Möller's investigations is of a high order, knowledge of the applicability of the refined methods to particular cases being absolutely essential; and he further entertains the belief that this award of the highest token of the Society's appreciation "will give satisfaction to astronomers in all countries, as encouraging a very monotonous and tedious, but not less important, branch of astronomical research."

—It will be interesting to note some few points in connection with the distribution of these medals in the past. The first gold medal was awarded to Babbage in 1823. In early times several medals were often awarded in a single year, but since 1831 no year has had more than a single award, and many years have elapsed without any whatever. On two occasions, 1826 and 1867, a single medal was awarded to two persons, in each case for conjoint research. One award has been made to a woman, Miss Caroline Herschel's computations on the nebula discovered by Sir William winning one of the gold medals of the Society in 1828. No one has ever yet received so many as three medals; but Encke, Sir J. F. W. Herschel, Baily, Bessel, Airy, Hansen, and Le Verrier have each been awarded two. Twelve awards have been made for investigations relating to the fixed stars, mostly for star catalogues; five for researches on comets; five for the publication of astronomical books and periodicals; five for researches on the motion of the moon; five for physical and telescopic discoveries; four for researches on nebulae; four for planetary reductions and tables; four for general astronomical labors; three for mathematical machines and astronomical instruments; three for investigations of astronomical constants; three for applications of physical research to astronomy; and one for a theoretical discovery. Twenty-eight medallists have been residents of England; thirteen awards have fallen in Germany, five in France, three in Italy, three in America, two in Russia, one in Denmark, and one in Sweden. The American medallists are G. P. Bond in 1865, Simon Newcomb in 1874, and Asaph Hall in 1879.

—It has been made out from the study of the grammars of the Indo-European speeches that there was a parent tribe from which all these nations descended; and from the comparative study of their dictionaries has been discovered what this hypothetical tribe knew and how it lived. The attempt is now making to find out, by a comparison of the earliest literary remains of all the nations, what sort of a literature the parent speech possessed. Prof. Heinzel, in an essay on the style of the old German poesy (Strassburg, 1875), finds, among other things, that the Vedas and the old Norse poetry, as well as the Homeric poems, abound in developed similes, and thence infers that the use of this figure was a trait of the literary style in the parent speech. It therefore must have been a trait of the style of all the Germanic peoples. But the Anglo-Saxon poems have almost no similes. This Prof. Heinzel deems a decaying or weakening of the earlier style produced by the influence of the Christian spirit and its foreign models. Mr. Francis B. Gummere has just published an essay on "Anglo-Saxon Metaphor," in which he controverts Prof. Heinzel. He holds that the development of poetic art was independent in the different nations; that the heathen Anglo-Saxon poetry as it appears in 'Beowulf,' full of metaphors and destitute of similes, is in a primitive condition; and that the foreign culture coming in with Christianity developed the use of the simile as we find it in Cædmon and Cynewulf. The bulk of the essay consists of a collection of the similes and metaphors of the Anglo-Saxon poetry elaborately classified to illustrate Mr. Gummere's theory. He further seeks to prove that 'Beowulf' is really a heathen poem from a study of the uses of epithets of color. He asserts that the words for *light* and *dark*, *white* and *black*, are used with moral associations as *good* and *bad* in the Christian poets, while in 'Beowulf' there is nothing of the sort; there the black raven blithe of heart greets the joyful dawn (*ðæt hreftn blaca heofenes wynne blið heort bodode*—'Beowulf,' line 1801). Mr. Gummere's dissertation was presented for the degree of Ph.D. at the University of Freiburg.

—One of the most important contributions ever made to the philology of the Italian language has recently appeared in Florence from the pen of Prof. C. N. Caix, under the title, 'Le Origini della lingua poetica italiana: principj di grammatica storica italiana,' forming one of the *Pubblicazioni del R. Istituto di Studi superiori pratici e di perfezionamento* in that city. A well-known peremptory question connected with early Italian literature relates to the language of the poems belonging to the first, or Sicilian, school—whether they were originally written in the Sicilian dialect and afterwards Tuscanized by copyists, or whether their language was common to all cultivated Italians of the period. This question cannot be answered until the Tuscan dialects of the thirteenth century and the fundamental character of the earliest Italian language are studied and established on a firm basis. This Prof. Caix proceeds to do with rare ability in the work cited above. He first examines the MS. collections of early poetry, their relations to each other and the sources from which they were made up, and then studies the groups of poems common to two or more of the *canzonieri*. This study is an admirable specimen of the most approved scientific method in philology, and under the divisions of phonology and morphology the older forms of the language are subjected to a most searching examination, with such comparison with the language of a later period as is necessary to establish the true Tuscan form. The work cannot fail to make the same epoch in the study of Italian philology which Gaston Paris's edition of 'Saint Alexis' did in French, and now, for the first time, we may hope to have the early poets in a correct edition and to see definitely settled the vexed question of Tuscan or Italian language.

BUDDHIST BIRTH STORIES.*

THIS volume contains a translation of forty Jātaka stories, or birth-tales, from the Jātaka collection of Ceylon; with a useful introduction illustrating the subject from several distinct points of view. There are in the Southern Buddhist collection five hundred and fifty of these tales—at least it is currently reported that this is the exact number; M. Feer, however ('Étude sur les Jātakas,' p. 5), states that the "nombre définitif" is only five hundred and forty-seven. Mr. Hodgson, again, gives us five hundred and sixty-five as the number of texts in the 'Jātaka Mālā' of Nepal. The only Jātaka book in China contains fifty-five tales. The Pāli collection, however, has a good claim to a sort of entirety of its own. The story goes that Mahinda, the son of the great Asoka, carried the Jātaka book with him into Ceylon, with the rest of the Buddhist Scriptures, at a date corresponding with his father's reign—that is, according to Mr. Rhys Davids ('Numismata Orientalia,' p. 54), about 265 B.C. This story has been discredited by Dr. Oldenberg ('Vinaya Pitakam,' p. lii.); but yet, though the date may not be quite correct, it seems very likely that the canonical book known as *the* Jātaka was taken to Ceylon at an early period, perhaps in the second century B.C., and has been preserved there ever since. As to the origin of the Jātakas themselves, not necessarily in a selected shape, we must go back as early at least as the compilation of the 'Vinaya Pitakam,' perhaps about 400 B.C., because many of the stories are found embodied in the text of that book. We might argue even for an earlier date than this, and say that many of the Jātaka stories must be coeval with the date of Buddha's teaching; that is, a hundred years at least before the last-named date. Mr. Davids, therefore, has reason for his statement (p. iv.) that this Buddhist book is "the oldest, most complete, and most important collection of folk-lore extant."

The author concludes, and we think with reason, that the Jātaka stories were not borrowed from the West, but are of Eastern origin. The Greek poet Babrius, who lived in the first century B.C., wrote in verse a number of fables, of which a few fragments were known in the Middle Ages; these, and some of the tales of Phædrus, Mr. Davids thinks, may owe their origin to the Buddhist story-book. It is evident, at any rate, that the 'Gesta Romanorum'—the Christian Jātaka book—has borrowed largely from its Eastern rival; and from this we may gather that the latter was well known, or, at least, that the stories were well known in Europe, when the 'Gesta' were put together.

It is accepted now as a fact that John of Damascus, whilst in Bagdad, borrowed the story of Buddha's life, and Christianized it under the title of 'The History of Joasaph (Bodhisat), King of India.' Mr. Davids has called attention to this, and given us a tabular list of authorities bearing on the point. We do not find, however, any mention made in it of Symeon Metaphrastes's work, called 'The Paradise,' a translation of which into modern Greek by Agapius, a monk of Crete, is popularly known at the present time. The author of this work describes Joasaph (i.e., Buddha) as 'Ὁ ὁσιος Πατριῆς ἡμῶν καὶ Ἰσαπόστολος,' and names the day of his festival in the Greek calendar. We are glad to find that Mr. Davids purposes to investigate this subject thoroughly, and to trace the links of connection between the two stories.

The great interest attaching to the Buddhist Jātakas is derived from the fact that many of them have been discovered among the sculptures of the Buddhist Stūpas, recently found in India. Mr. Davids refers to some of these at Sanchi and Bharhut. If there could have been any doubt about the identifications found in Mr. Fergusson's work ('Tree and Serpent Worship'), as relating to Sanchi, the matter has been set at rest by the Bharhut discoveries, in which the Jātakas are not only figured but named. We have here a record coming down to us, and engraved in stone, from the second century B.C. The Jātakas were, at any rate, popularly known and read in India at that time; and this is a great point to have set at rest. The graceful reference made to the late Mr. Childers (found on p. lxxxvii.) will be appreciated by all who knew that gentleman personally. For conscientious work we know no one to place by his side. We are glad to find the last memento of his earnest studies, standing exactly as it was left, on the first thirty-three pages of the book we are reviewing. This part of the book is, in fact, an introduction to the Jātakas translated from the pages of the Ceylonese compilation. It is an interesting record of Gotama's history from the time of his nomination by Dipankara Buddha down to his return home after becoming perfectly enlightened. It includes also the presentation of the Jetavana monastery to the Order. With reference to the value of this record, it supplies us with many names and a regular sequence of events not always found in the Northern Buddhist books. We may remark, however, that the sculptures in the Lahore Museum representing Sumedha's offering to Dipankara are evidently framed on the Northern version of the story, and not on the account in the record before us.

We may question the correctness of the translation (p. 105) of the expres-

* 'Buddhist Birth Stories; or, Jātaka Tales. Translated from the Pāli. By T. W. Rhys Davids.' Vol. I. London: Trübner & Co. 1880.

sion *Yamaka-pāṭihāriyan*. This can hardly be rendered "the miracle of making another appearance like unto himself." The twin-miracle is, in fact, an allusion to the wonderful appearance of Buddha when he rose in the air and caused fire and water to proceed from his person—"water from one side and fire from another." This proof of his ministry is constantly referred to in Northern works. The account of this miracle, when Buddha converted his father and kinsmen at Kapila, is so prolix or minute that we do not wonder that translators should omit it as too trivial or monstrous for notice. It is, however, apparently a sun-myth, and refers to the cloud gilded on one side by the sun's light, whilst it distils rain on the earth from another part.

The Jātaka stories as a collection are of uncertain date. In a Northern record we are told that the 'Jātaka Mālā' was compiled by king Silāditya for his own amusement, in this way: He ordered all his courtiers to compose a verse bearing on the subject of Buddha's previous history, and to leave them written out at his palace gate on a particular morning. There were upwards of five hundred distinct verses so left, and these when put together were the substance of the work known as the 'Jātaka Mālā.' (This, of course, can only refer to a late compilation. Silāditya died 650 A.D.) There is also another account, viz.: That the Jātakas were first put together in the order of the six paramitas by a certain convert to Buddhism called Matrajiva. This individual had been forenamed by Buddha when he was passing through a wood in which a parrot was moved to sing his praises. "This parrot," Buddha said, "shall hereafter be born as a poet named Matrajiva (or Matvajita)." This poet (we don't know when he lived) was so moved by the record he found of his birth that he devoted himself to the composition of certain Jātaka stories arranged according to the virtues (paramitas) which had been illustrated in the great master's previous career.

These Northern legends are not of much historical value; but they are worth noticing, for it is quite possible that some of Silāditya's verses have found their way into the Southern compilation. Considering their early origin and frequent alterations, the tales have a freshness which cannot but be pleasing. For instance, the fable of the "Bull who won the Bet" (No. 28 in Mr. Davids's book) is particularly naïve and interesting. It concludes, too, with a moral which is applicable to all time. It agrees with the familiar story of the traveller and his cloak: what the rough winds could not do, the kind rays of the sun accomplished. It illustrates, moreover, the gentle teaching of Buddha—that we should always try to "scatter seeds of kindness." The story (No. 14) of the "Greedy Antelope" resembles in some particulars the Jātaka of the "Golden Deer" found in the first or Pārājika section of the 'Vinaya Pitaka,' according to the Mahisasaka school. The difference is this: In the Northern legend the golden deer, provided with wings, flies every morning from South to North to feed on the leaves of some unknown tree, and then returns. The queen of the country having witnessed this occurrence during many days, longs to have the golden hide of the deer for a bed-covering. A hunter is despatched to trap the creature and kill it. Having found out from an ascetic the situation of the tree, the hunter proceeds to the place, and after a while contrives a plan for capturing the game. He covers the upper leaves of the tree with honey, and so brings the creature within bow-shot. He is thus killed; but lo! when dead the hide loses its golden color, and becomes common and worthless. The moral of the tale is, of course, "it is not all gold that glitters." Mr. Davids, in translating the story of the "Happy Life" (No. 10), might have referred to the same story of Bhadraka (or Bhadraka), found in the Northern record of the life of Buddha ('Romantic Legend,' p. 382). The similarity of the accounts is very marked; and if, as Mr. Davids observes, this story is "of the very earliest period," we see that the Northern Books are not of the late date some persons would assign to them. We can only refer to one other story, viz., that on page 277, called "The Ox who envied the Pig." This fable is well known to us from the pages of Æsop and La Fontaine, as Mr. Davids has remarked. To our mind it is the best in the book, and ought to be printed in letters of gold. The fact of its being still a favorite with our own children shows its real worth.

When Mr. Davids's work is finished we shall be able to compare the Jātaka book of Ceylon with the fifty-five birth-stories known in China. This book dates as a translation from the end of the second century of our era. We have only found as yet two tales in it which are also contained in the Southern work, viz., the "Hare" Jātaka, which Mr. Davids has made known to us in his 'Manual,' and the "Cat and Cock" Jātaka, which is referred to in the present volume. Meanwhile, we wish Mr. Davids "good speed" in his labors, so well begun, and so welcome to all lovers of genuine folk-lore.

ENGLISH SONNETS.*

A CONSIDERABLE literature of the Sonnet already exists in English, but these two compilations and their accompanying text are not super-

fluous. Mr. Main's work is a large and elaborate one, and comprises 470 octavo pages divided into two nearly equal portions of text and notes. Living authors are excluded from the former, but the editor has embodied in the latter such contemporary sonnets as may in any degree serve his purpose of illustration and elucidation. Several sonnets thus figure in both volumes, though, of course, only in Mr. Waddington's is full justice done to the product, in this department of poetry, of the Victorian age. Students and scholars will alike find Mr. Main's work of value not only in the sense of a "Treasury" of poetry well worth preserving distinct from other English verse—and in this sense it is of no small value, since it thus constantly recalls the wealth in sonnets of English poetry—but as a storehouse of critical commentary as well. In collecting this, Mr. Main has shown an edifying industry. Hardly anything can have been said of any of the sonnets contained in his text which his drag-net has not secured for his voluminous and detailed annotations. Nor, one feels in reading them over, can he have missed any pertinent poetical correspondences and reflections of his text in later or earlier English verse, whether sonnets or not; cross-references to other languages is all that occurs to one as lacking to the completeness of the scheme. The note on Daniel's sonnet beginning "Care-charmer sleep," for example, is a most exhaustive chronicle of the various similar appearances of the figures of the sonnet in poems by Griffin, Beaumont and Fletcher, Brathwaite, Sackville, Sylvester, Southwell, Chapman, Webster, Drummond, Washbourne, W. Herbert, Shelley, Tennyson, Landor, and R. S. Hawker, and in Sir Thomas Browne's 'Hydriotaphia'—enough, surely, to warrant the observation that the brotherhood of sleep and death is "an immemorial classical commonplace of frequent occurrence in our elder as in our later literature."

This is the perfection of annotating industry, and its worth as a repository of references is obvious; it proceeds upon the *nil alienum* theory, and its only defect, from this point of view, is the probability that something must escape the editor's most diligent search; indeed, the instances here given, it is implied, are merely examples of more that might have accompanied them. Its defect from the critical point of view is that the really significant material is apt to be smothered in the mass of detail collected, and that one can hardly ever rely implicitly upon the refined perceptiveness of a mind thus strenuously acquisitive. For annotating a collection of sonnets, a form of fine-art more than any other distinguished by refinement, this perceptiveness is just what is needed above other qualities. Accordingly it is not surprising to find in Mr. Main's notes a good deal whose elision would leave a more compact volume as well as a better guide to the text. Modesty is, consistently, one of his prominent traits; either that or his turn for collecting leads him to cram his notes with the observations of others, without too nice a regard to their felicity, and when a few lines of periphrasis by himself would be an agreeable substitute. His personal observations are generally supplementary to whatever he can find upon any point, and, therefore, they sometimes seem designed merely to swell the total. Such a remark as that on page 346 to Milton's sonnet on the Piedmontese massacre, viz., "It is with a sinking of the heart that one turns from such glorious co-operation in righteousness, of Poet and Prince, of Parliament and People, to certain episodes in modern England's foreign policy," is an intrusion that can have no other excuse. "But let us rejoice," adds Mr. Main, "that the Poet at least is still 'faithful found,'" and he proceeds to quote Mr. D. G. Rossetti's sonnet "On Refusal of Aid between Nations." This is beyond question a fine sonnet, and not wholly unworthy, perhaps, of association with one of the finest of all times and tongues; indeed, to couple it with Milton's is very happy and suggestive. But to make indignation with Lord Beaconsfield's foreign policy the connecting link between them is, to our mind at least, to shoot very wide of the mark. In notes to a "Treasury" of sonnets it is poetry that is in question. Throughout this particular note, to stick to our illustration, Mr. Main evinces a tacit disagreement with this view. He first remarks the echo in the Waldenses Sonnet from Fairfax's 'Tasso' ("Godfrey of Bulloigne"), and then quotes the appropriate passage from Carlyle's 'Cromwell,' and another from Henry Reed's "Lectures" on Milton's despatches as Latin Secretary containing an allusion to the sonnet and its "fervid imprecation"; next, Macaulay's characterization of it as "a collect in verse," Southey's as "the noblest of sonnets," Porson's as "a magnificent psalm," and Palgrave's as "the most mighty sonnet in any language known to him"; and he concludes with the reference to the Bulgarian atrocities above mentioned.

As it is, after all, Mr. Main's scheme that we are criticising and not his execution of it, we cannot do better than supplement his note with a few words from "A Talk about Sonnets," which the reader will find in *Blackwood* of last August (and which is well worth looking up) concerning this same sonnet:

"What concentrated power, . . . with what few vigorous strokes it paints to us the ancient faith, the simple life, the mountain habitation, the undeserved sufferings of those hapless confessors whose

* 'A Treasury of English Sonnets. Edited by David M. Main.' New York: R. Worthington. 1881.

† 'English Sonnets by Living Writers.' Selected and arranged, with a Note on the History of the Sonnet, by Samuel Waddington. London: Geo. Bell & Sons. 1881.

"Moans
The vales redoubled to the hills, and they
To heaven!"

Do you notice the added force given by alliteration to the lines immediately preceding, which tell us how the bloody persecutors

"Rolled
Mother with infant down the rocks—"?

and the way in which that verse seems to make us hear the fall of the victims; and to hold our breath with horror as we watch them reach their sad resting-place, and lie motionless, shattered and dead, at the foot of the precipice? . . . Then, too, it is so clear. You can take it in at one hearing," etc., etc.

This is, of course, rather rhapsodical and clearly too conversational for a purpose like Mr. Main's, but the spirit of it, in being critical and relevant, differs plainly from that of his note. All the notes on Milton are of a similar concordance-like character. Dr. Trench is quoted in the first as authority for the assertion that Milton's sonnets are "far beyond all question the noblest in the language" (p. 337), and John Dennis (p. 366), as saying that Wordsworth is "perhaps the greatest of English sonnet-writers"—two statements not difficult to reconcile, certainly, but the point is that Mr. Main makes no attempt to reconcile them. On the other hand he chronicles (p. 365) this note by Sir Henry Taylor apropos of his early reference to "Mr." Wordsworth: "In the year 1834 Wordsworth was naturally so designated. In this year of 1878 to write of *Mr.* Wordsworth would be as absurd as to write of *Mr.* Milton." In fine, the ideal Treasury of English Sonnets Mr. Main has not given us, but he has produced a book out of which it may be made by any editor capable of making it at all. As a concordance his work is beyond praise.

Mr. Waddington's beautiful little volume contains 178 sonnets by living English poets, including three by Mr. Longfellow and one each by Mr. Lowell and Mr. Aldrich. It would be hypercriticism to note any omissions or to object to any insertions in so necessarily arbitrary a selection. Much more to the purpose is the reflection that the successful execution of Mr. Waddington's happy thought cannot but emphasize one's respect for the poetical product of the Victorian age. The essay which is appended to the text is devoted to the history and composition of the Sonnet, and is of value, though it leaves the question of origin more undecided than it need be, perhaps; or possibly, we had better say, it discusses the question with too little distinctness to be quite clear. It seems, however, to ascribe the Sonnet's origin, together with that of the "so-called French forms," the *chant-royal*, *ballade*, *rondel*, etc., to Arabian poetry, though it gives only the opinions of authorities for the Sonnet, and no reasons whatever for the French forms, having such an origin; whereas the prevalent opinion is, surely, that the birth-place of the Sonnet is Italy, and certainly the Trouvère invention of the *rondeau*, etc., has never been successfully impeached. There is a sprinkling of criticism in the essay, but its quality is rather uneven. Mr. Waddington quotes Johnson's saying about Milton's inability to carve heads on cherry-stones, with the remark that "He would, perhaps, be a bold man who said this now," and expresses a preference for both Shakspeare and Wordsworth over Milton "as sonneteers." The best of Milton's, he says, is that on the Piedmontese massacre; but he finds the rhymes in the octave monotonous, and no pause or division at the end of it, to which he objects. "True it is that the sonnets of Milton," he continues, "do not fill one with rapture and delight as do some of Wordsworth's," and he adds of the latter: "There is in them a combination of strength and simplicity, of truth and earnestness, and a majesty both of thought and diction, that give them a pre-eminence over those of any other writer." Now, nothing could better illustrate how easy it is for tastes to differ upon the subtleties of such subtle fine-art as sonnetteering, how easy also it is to write loosely upon them, and how necessary it is to have a clear and definite standard in one's mind at the outset. In such matters one can only speak his own thought, however, and to us Mr. Waddington's judgment here seems due to what we may call the point of view of the virtuoso. That he is—if we overlook the statement about "the so-called French forms"—too exclusively learned in the external and formal part of his subject, one is perhaps justified in inferring from his objection to the monotony resulting from the use of the same vowel sound in all the rhymes of the first two quatrains. The marvellous resonance thus secured has a dramatic grandeur that is one of the chief merits of the sonnet. As to the absence of any separation between the octave and the sestet, one may remark incidentally that this division is precisely what leads certain critics to object to the Sonnet as not a unit. But this is also a purely formal objection; the value of the division is rather logical than formal, and Milton has here very felicitously interlaced the diction, the defect being that in idea his sestet is rather a repetend of the octave than a new turn of it. Finally, what Mr. Waddington says of Wordsworth's is precisely applicable to Milton's sonnets; if it has any value as distinguishing description it is wrongly placed. To distinguish Wordsworth's sonnets from Milton's one needs to speak of the beauty and melody which characterize them, and which we have to seek in Milton elsewhere than in his characteristic sonnets. When Mr. Waddington attempts more specific criticism, and deals with poetry instead of prosody, he makes observations of the following character. Speaking of Coleridge's and Hunt's praise of Blanco White's famous "Night and Death," he says, "Although the sonnet is a good one in many respects, it has the defect that it tries to draw an analogy where per-

haps no analogy exists." This is true; it is a defect. But observe Mr. Waddington's conclusion: "Blanco White, Coleridge, and Leigh Hunt all belonged for a time to the Unitarian denomination," and though the sonnet suits them it is unjust to the Buddhists. The defect, of course, consists in the fact that the analogy between night and death is poetic speculation instead of poetic truth, not in the fact that Christians and Buddhists speculate differently. What less liberal people than Mr. Waddington feel in the analogy is not, however, its unverifiable nature, but its lack as a "divine peradventure"; it surpasses the poetry of the astronomical lecturer mainly by the felicity of its conceit. Mr. Waddington confines his critical remarks to authors now no longer living, and accordingly his selections are allowed to speak for themselves. This they do so well that we do not, upon the whole, regret that they are not accompanied by the essay that might have been written upon them.

It is matter for regret, however, that Mr. Main's comprehensive repository contains no essays upon the Sonnet in general, which, even if by another hand, would have increased the value of his work to students. He has himself written one—an "analytical" one, we learn from the preface—but he concluded not to "encumber his volume with it." Something to explain the exact *raison d'être* of the Sonnet, and to instruct readers why the "Guittonian" form is properly called "legitimate" and why Shakspeare's quatrains with a final couplet, for example, are a different thing altogether, his volume should have had. Without a clear and definite notion of the advantages of the regular form, and the advantages or drawbacks, as the case may be, of variations from it, it is impossible not to miss the finest points of many sonnets. In order to avoid placing, as Mr. Waddington does, Shakspeare above Milton "as a sonneteer," one needs to get the notion, say, of a "Guittonian" sonnet, that it is a poetic syllogism of substance, melody, and diction, of which the octave sets forth the motive, or proposition, or whatever one chooses to call it, and the sestet fully draws the conclusion, points the moral, or contravenes, it may be, the natural deduction only with its last line. Then it becomes clear that one's preference for Shakspeare's sonnets above Milton's—and it would occur to no one to deny that such a preference is defensible—depends upon one's preference of Shaksperian qualities to the sense of perfect finish and stately severity. Few persons, perhaps, would—at all events we would not—exchange such a sonnet as that beginning "Poor soul, the centre of my sinful earth," for that one of Milton's which Mr. Waddington thinks his best. On the other hand, if one is talking about sonnets, the interpenetration of fine form with the substance which fits it, and the highest possible development of this, are the important things to keep in view.

A DICTIONARY OF ENGLISH PHRASES.*

IN several respects this is a singular work—singular in the conception, singular in the execution, most singular, perhaps, on account of its authorship. It was prepared originally, as its compiler tells us, for the use of Chinese students who were seeking to acquire a knowledge of the English tongue; it was an afterthought to offer it for the use of those to whom that tongue was the native speech. We are all acquainted with disquisitions on the manners and morals of the Western nations looked at from the Oriental point of view, which have been published in the form of letters. But these, whether purporting to come from the all-accomplished citizen of the world, the polished Persian, the unspeakable Turk, or the blameless Ethiopian, have invariably turned out to be the work of native critics. Here, however, is an instance of a volume prepared by a genuine Oriental not upon the manners of the English-speaking race, but upon the more difficult subject of its language; more than that, upon that portion of its language which is the most difficult of all. Obviously, in the execution of such a work a foreigner is at great disadvantage; but, on the other hand, he is possessed of some counterbalancing advantages. Phrases which have been familiar to us from our earliest years have lost for us every shade of indistinctness or obscurity; and with that has disappeared the suspicion that they might be indistinct or obscure to others. Much, in consequence, would be left out by a native compiler because it would seem too simple for explanation. The present work is, therefore, curious as showing what does strike a foreigner as strange. At the same time to such a person the undertaking from the very outset is an arduous one. It is only the unthinking who could fancy that the carrying out of a scheme such as this would be a task not demanding scholarly accuracy and learning rarely to be expected, and more rarely still to be found, in one to whom the language was not a birthright. There are in this volume, as might be expected, mistakes. But it is the merest justice to say not only that the collection is a curious and interesting one, but that the explanations given are almost always trustworthy, and that the work as a whole gives plenty of proof that the compiler belongs to that not too numerous class of students who in striving to master a foreign tongue consult their brains as well as their dictionaries. To the native reader the book will be one rather of entertainment than of in-

* A Dictionary of English Phrases, with Illustrative Sentences. By Kwong Ki Chiu, late member of the Chinese Educational Mission in the United States, and compiler of an English and Chinese dictionary. New York: A. S. Barnes & Co. 1881.

struction; yet it is only to the few omniscient beings whom, like the poor, we have always with us that it will not afford also something of the latter.

We are careful to make these statements at the outset, because there exist some defects in the work. The most serious is the attempted classification of peculiarities of speech. Any other division of them than into legitimate and slang expressions could not well be made by any one; and to carry even that out satisfactorily in details would be one of the most trying of tasks. The compiler himself recognizes the difficulty of the problem he sets out to solve; for in his preface he tells us that good judges are at variance as to which class some of the expressions should be assigned to. If they attempted any strict and permanent division they could hardly help being at variance not only with each other but with themselves. Phrases which are perfectly proper in one style of formal composition are often sadly out of place in another, not necessarily of a higher but simply of an altogether different character. It is with words as with acts: their appropriateness and dignity depend very largely upon their surroundings. To make successfully so general a division as that indicated above into legitimate and slang expressions would demand from the most cultivated student of speech not alone a long and intimate acquaintance with the best usage both of past and present times, but breadth and acuteness of judgment and the highest refinement of taste. Such a combination of qualities, difficult for the native to acquire, is practically impossible for the foreigner. It was, therefore, a mistake to divide, as has been done in this volume, peculiarities of expression into idiomatic phrases, colloquial phrases, and slang and cant phrases; to which are added various other phrases which would not naturally find a place under any of the foregoing classes. The distinctions are not vital ones; they are, therefore, a hindrance instead of a help. The book throughout shows evidence of conscientious effort to arrange the various phrases given in it under their proper headings; and yet it is in this that it makes its only conspicuous failure. This failure is naturally most marked in the classification which is sought to be made of idioms and colloquialisms. The distinction is often too vague and shifting for the compiler himself to feel it or observe it; and the very same expression is sometimes introduced and explained under both headings. This can be seen, for instance, in "come into play" and in "come to," in the sense of returning to consciousness. So in the same manner "to be cut up," as conveying the meaning of being wounded or mortified in one's feelings, occurs both as a legitimate idiom and as a specimen of slang. But we need not hunt for examples in which the compiler has differed with himself. Why should "between ourselves" be idiomatic, and "between you and me" be colloquial? Or, again, why should "to draw in one's horns" have a position of respectability assigned it in the former class, and "to haul over the coals" sink to the comparative disrepute of the latter? By what stretch of language can such expressions as "the fourth estate" or "a green old age" be spoken of, as they are here, as pertaining, to use the compiler's own distinction, to common conversation, as distinguished from formal or elegant discourse? Most singular is it to the student of English literature to have placed under this same heading of familiar converse the tremendous exhortation of *Lady Macbeth* to her husband to screw his courage to the sticking-place. But the climax of misconception is reached when the very loftiest flights of the reporter's style are similarly and summarily degraded, when such illustrations of high-polite English as "paying the debt of nature" for "dying," and "tying the nuptial knot" for "marrying," are given as specimens of colloquial speech. How can one, moreover, be expected to retain faith in the traditions of Oriental politeness when he finds that such an expression as "the fair sex" is relegated to the hopeless discredit of slang?

These are extreme instances, to be sure; it would be unfair to judge the rest of the volume by them. But they serve to make emphatic the unsoundness of the division which has been made. As a practical matter, it is right to add, this classification will interfere little with the usefulness of the volume for the native speaker. An index refers him at once to the page where any expression he is looking for can be found; and having found it he can be trusted to decide for himself as to its character. For the foreigner there is no such remedy, but for correcting the misconceptions into which he may be led by the volume the critics of Canton and Peking must be responsible. The far more important work of definition is in general successfully done. Wherever it is faulty at all—and this is not often—it is more usually so from being inadequate than from being inaccurate. This is to some extent almost inseparable from the nature of the undertaking. The very essence of an idiom or a slang phrase is that it says with conciseness and precision and force what with the use of other forms of speech would be said vaguely and diffusely. The positive errors, however, are very few. In one or two instances where they do occur it is because the compiler has been misled by authorities generally good, and upon which he might justly feel that he had a right to rely. He has also wisely refrained from attempting to account for the origin of the phrases he explains. English lexicography has before it no more difficult task than this. We have noticed only one instance in which he has indulged in etymological speculation, and in that he is misled by his authority. He says that the *had* of "had as lief" is doubtless a corruption of

would, which is something that it most certainly is not. But for this far from uncommon error Webster is responsible, and not the compiler of this volume.

Perhaps the peculiarity that most strikes the native reader is that in a work professedly devoted to the idioms of the English language not a single idiom is employed in the definitions. The compiler, being a foreigner and an Oriental, does not presume upon any such intimacy with the tongue as to feel justified in using the peculiar or colloquial phrases which he explains. He feels too profound a respect for the speech to treat it with the slightest familiarity. He never ventures to take with it the least liberty, such as all of us do to whom it is a mother-tongue. His sentences are always elaborate, his expression is invariably of the most dignified character. Doubtless this was the only safe course for a foreigner to pursue. But the result is a quaintness and formality of phraseology which make the work, as a whole, curious and entertaining reading for its manner. As specimens the two following examples will be given of the method in which the slang phrases, here denoted by italics, are illustrated:

"My horse jumped over a seven-foot fence, and the stable-boy said, '*How is that for high?*'"—My horse jumped over a seven-foot fence, and the stable-boy said, Was not that an astonishing performance?"

"Tammany was not admitted into the Democratic Convention at Cincinnati, and Mr. Kelly, the Tammany chief, can *put that in his pipe and smoke it*"—Tammany was not admitted into the Democratic Convention at Cincinnati, and Mr. Kelly, the Tammany chief, may digest that rebuke if he can."

Phraseology like this is not idiomatic, whatever else it is; yet it is worth commenting upon as showing what we should come to if those critics and newspaper correspondents had their way who have been brought up on English grammar and not upon English literature; and who take supreme satisfaction in pointing out the instances in which the translators of the Bible, Shakspeare, and all our greatest authors have failed to attain to their own private standard of ineffable purity. The formal expressions used by the compiler in his illustrations are more than pardonable as coming from a foreigner; they are entertaining. From a native speaker they would be unendurable if exhibited on any extensive scale; for in language, as in life, there is nothing much more disagreeable than to meet with what is more correct than correctness and more proper than propriety.

The volume contains a good deal of supplementary matter. This consists partly of a collection of English proverbs, of Chinese proverbs, of Chinese maxims, and of Latin and French phrases. To these are added an historical and chronological account of the Chinese dynasties, and sketches of the Life of Confucius and of Christ. Among the maxims occurs one which indicates that the touch of nature which makes the world of office-holders kin is as noticeable in the East as in the West. "Do not," it says, "offend the civil officers; for you cannot appease their wrath when it is aroused." Much of the matter found in the supplement is valuable for reference; and the work throughout is certain to prove interesting even to those who may not be interested in the information it contains.

TANNER'S LOVEJOY.*

ALTHOUGH one may, with moderate trouble and expense, pick up the three books—"Life of Lovejoy," "Alton Riots," and "Alton Trials"—which are the original sources of information about the man and the event commemorated by Mr. Tanner; and although his modest narrative adds nothing of moment to the materials of history, his labor has by no means been superfluous, or, we will hope, in vain. The public are neither students nor antiquarians, they have a short memory, and they must be drawn into the past by what is newly written or newly printed. They will here find a sufficient outline of Lovejoy's career, characteristic extracts from his writings and speeches, and the main facts in the culmination of his savage persecution. They will also find portraits of Lovejoy and of the author, an enlarged copy of the contemporaneous lithograph depicting the riot of November 7, and facsimiles of two interesting documentary relics of the mob period.

No personal incident of the anti-slavery struggle—the fate of John Brown excepted—made so profound an impression on the North as the murder of Lovejoy. We call it a murder, although the primary object of the riot was not his destruction but that of his press; just as we call him a martyr, though we are accustomed to associate more or less of passivity with martyrdom, and he fell while aggressively repelling with arms an armed mob. In both cases the terms are correctly used, as the circumstances conclusively show. Three presses had already been destroyed on the same spot by the same community; a fourth had been procured, whose destruction meant silence, the opposition, grown more desperate, having already almost compassed the editor's assassination. He might have removed the *Observer* to Quincy or to Springfield, but there was no assurance that the liberty of the press would be vindicated in either place. The violence at Alton was preceded and begotten by vio-

* "The Martyrdom of Lovejoy. An Account of the Life, Trials, and Perils of Rev. Elijah P. Lovejoy, who was killed by a pro-slavery mob at Alton, Ill., on the night of November 7, 1837. By an Eye-Witness [Henry Tanner]." Chicago: Fergus Printing Co. 1861. 8vo, pp. 233.

lence at St. Louis, and in the heat of that passionate time it is hard to say whether in the so-called free States the mob-spirit was rather contagious or endemic. In Jackson's message of 1835 it had received explicit encouragement. With unsurpassable courage Lovejoy accepted the decision of his friends that the stand should be made then and there, not as for an anti-slavery publication merely or mainly, but for the right under the Constitution and upon American soil to utter and print freely, subject only to the restraints and penalties of the law. To maintain this right against local public sentiment, the impotence of the city authorities compelled the friends of law and order to enrol themselves in a military organization, whose first duty was to prevent an anti-slavery meeting from being broken up, and next to guard the newly-arrived press from being thrown into the Mississippi like its predecessors. Among them, not more in defence of himself or of his property than of the principle at stake, Lovejoy took his place; formed one of the little band of twenty who held the warehouse on the night of the fatal attack; volunteered, with a rash and magnanimous heroism, among the first who left the burning building to face the infuriated and drunken mob; was ambushed and fell, the only victim of the defence.

The greatest feeling produced by this atrocity was in the city the most remote from the scene—in Boston, where by a rich compensation it overcame the timidity of Channing, revealed the oratory and fixed the destiny of Wendell Phillips, and with him drew Edmund Quincy into the forefront of the ranks of the despised abolitionists. The aldermen, who at first refused the use of Faneuil Hall for an indignation meeting, and Attorney-General Austin, who declared in that almost consecrated place that Lovejoy had died as the fool dieth, were surprised by the demonstration of a new Boston upon which they had not counted. The Boston which had come near having its Lovejoy in the person of Garrison, in October, 1835, had undergone a revolution in two years—a revolution perhaps to be defined as the weakening of Southern ascendancy. The response of Faneuil Hall to the Alton riot was Northern resentment against a pro-slavery invasion, as it seemed. With more exactness, however, it may be said that Lovejoy was sacrificed on Southern soil. He is an early witness of the truth of Mr. Redfield's recent statistics about homicide North and South as applied to the border States. All the towns along the Mississippi were frequented by Southerners, often largely settled by them. Alton, situated in the southern half of Illinois, across the river from St. Louis and the slave-cursed shore of Missouri, in intimate commercial relations with the cotton-growing districts, was, though owing its prosperity, and even a certain reputation for philanthropy, to Eastern settlers, predominantly Southern in tone. A leading lawyer, who served as a spokesman for the mob, testified: "I had pocket pistols; I carry them always." A Southern divine helped to harden public sentiment against the most touching appeal on the part of Lovejoy; Southern doctors took an active part in the mob, and one of them perhaps fired the murderous shot. So the year before, Cincinnati, tumbling Bailey's press into the Ohio, was truly a Southern city; so the year after, Philadelphia, burning Pennsylvania Hall to the ground. In fact, the least Southern and most surprising of all the mobs of that epoch was precisely the Boston mob against the editor of the *Liberator*.

It is instructive to notice that Lovejoy was expelled with a shattered press from St. Louis while his advocacy of emancipation had not yet got beyond gradualism. The more he encountered the spirit of slavery in his experience at Alton, the clearer seemed the duty of immediate abolition. Remembering that he was a minister of the gospel and, what is more, a sincerely religious man, his argument, while still in St. Louis, in excuse of gradualism is curiously suggestive of the effect of slavery on the ethics of the society in which it exists:

"If I have taken," he writes, "my neighbor's property and spent it, and afterwards repent of my sin, and wish to restore what I had unjustly taken, but have not the means, the Bible no longer holds me as a thief, but sanctions my withholding the money from my neighbor until I can, by the use of the best means in my power, obtain it and restore it. And although, meanwhile, my neighbor, in consequence of my original crime, may be deprived of his rights, and his family made to suffer all the evils of poverty and shame, the Bible would still enjoin it upon him to let me alone, nay to forgive me, and even to be content in the abject condition to which I had reduced him. Even so the Bible now says to our slaves," etc. (p. 63).

We will not undertake to say whether this is better or worse than a somewhat earlier attempt of another clergyman, President Francis Wayland, in the same direction, and which ran as follows:

"I may have embezzled the property of a minor, and may have brought him up in misery and vice. It is wrong for me to hold this property for my own benefit, but it would be neither wise nor right to put it at once into the possession of my ward, and by so doing to expose him to temptations which his previous education had not prepared him to resist. I should first teach him how to use it, and then put him in possession of it."

An obvious comment, covering both these specimens of casuistry, is that it never occurred to the authors what the courts would say to the defence grounded in the one case on the Bible, and in the other on some private standard of right and wrong.

With the usual proximity of farce and tragedy, the mob and the defenders of the press were impartially indicted and acquitted. A more utterly bouffé performance in a solemn procedure than the pleading of the counsel of the rioters has perhaps never been witnessed among Anglo-Saxons. But no single incident compares in humor with the short colloquy during the riot between one Morgan, who, either "crazy or drunk," bare-footed and in his shirt-sleeves, was running for his gun, and the Mayor, who had stopped him. "Morgan asked the Mayor how he would like to have a damned nigger going home with his daughter," and ran on. We smile at this reasoning, but the whole North used it every day, even when clothed and in its right mind.

The Memorial History of Boston, 1630-1880. Edited by Justin Winsor. Vol. ii. *The Provincial Period.* (Boston: J. R. Osgood & Co. 1881. Royal 8vo.)—A second volume of more than six hundred and fifty pages, with more than double the amount of illustration contained in the first, introducing four new writers to the staff of the work, and again bringing forward fourteen of those engaged on the former volume, has followed the initial one after a lapse of four months. Of these new writers Mr. William F. Poole, formerly of Boston but now of Chicago, has more than once before this broken a lance in defence of the Mathers in regard to their participation in the witchcraft delusion, and he now returns to the same question in explaining the progress of the prosecutions in Boston, as exemplifying more humane methods than obtained at Salem. His conclusions will not be altogether accepted by those who have looked upon the Mathers in this connection as instigators rather than as allayers of the wild excitement, and it must be confessed that Mr. Poole, who manages their defence adroitly, sees a good deal where he wishes and fails somewhat in vision where others see. Be it as it may, since the days of Savage and Quincy the Mathers have had much obloquy put upon them, and, in the opinion of most students of the time, not unfairly—Cotton far more than Increase; and the latter owes this to a less manly and more contracted nature. Mr. Poole gets a good backer in the second of the new contributors, Rev. Dr. Henry M. Dexter, who sums up the question of the influence of the Mathers in New England life, whether it be for good or evil. In times when the fervor of religion and the rigidity of dogma determined a large part of current mental activity the Mathers certainly constituted a ruling class, and the domination of Increase was not an unfair one. He was sufficiently a man of affairs to use his superiority in very many manly ways, and to the good of his compatriots. But Cotton fell in days when decadence of priestly power began to show itself; and when he saw the supremacy totter, he neither acted wisely nor thought strongly. The town laid him in his grave with ostentatious parade, as a relic of past days, and went about its business with due alacrity. Few men so dominant in their day offer so little to account for it. The nearer we get to him the more his littlenesses confront us. He was upright as best he knew how; but his school was not of the frank and cheery sort. His normal condition was prone on his study-floor, averting the wrath of God. This was indeed a trait of his times; good men avert catastrophe otherwise now, but Cotton Mather had not a spark of prescience. He saw all manner of signs of another world, but none of the future on this planet. His period needed beyond all else a guide to the heights of a more salubrious atmosphere, and he had not one of the qualities to become such a guide.

The third new contributor is the Rev. Dr. Alexander McKenzie, of Cambridge, and his theme is the religious history of the Provincial period; and in this he too has to deal with Cotton Mather. His chapter, the longest in the volume, is carefully written, and pictures the gradual change from the strong Puritan expression of the earlier period to the ferment and more practical interpretation of religious life, which found such an earnest advocate in Jonathan Mayhew, whose death, just at the season of the Stamp Act, deprived us of we know not what possibilities.

The last of the four is Mr. George M. Towle, who neatly epitomizes the career of Franklin as a typical "Boston Boy."

Coming to the other writers, we may well expect a thorough and impartial survey of the career of the royal governors in Dr. Ellis's chapter, and such we find it. Boston, during the period of the second charter, with a sort of vice-regal court, became the arena in which more than one, we might almost say, for its continuity, but one, struggle took place between prerogative and liberty. The patriot party were stubborn and adroit, far more able than their opponents, better versed in legal devices, and skilful enough always to ward off the implication of treason, until the final arbitrament of war came. One admires the wariness of the Assembly, the outward respect it had for prerogative, the inward zeal it had for self-government. Following Dr. Ellis's treatment of this struggle, we have Colonel Higginson's portrayal of the way in which the French and Indian wars were giving the people the experience which was so opportunely to stand them in good stead, when the Crown—or was it the province?—threw down the gauntlet. During all this period the life of the town was slowly taking on the spirit of equality, and the Sam Adams of the latter portion of it had hardly a counterpart in the earlier years. And yet, amid all the mimic court formalities of the Province House,

amid the precedence of station and birth that prevailed, amid the wealth that grew up, forming its natural complement in a conservative class which abhorred the unrest of politics, the future Sam Adamses now and then appeared; but they bided their season. This is the theme of Mr. Scudder's chapter. How the town changed in its outer aspects, how lanes became streets, how stately mansions were built, how the old historic edifices to which Bostonians point with pride to-day grew before the eyes of the passers-by, is all told with a delicate descriptive skill by Mr. Bynner; while the editor in his introduction plots out the peninsula, and by means of key-maps tells where all the famous townsmen lived, and who were the predecessors on their home-lots. Of the Boston families Mr. Whitmore, as before, tells the story. The enumeration brings out strikingly in the intermarriages the tendency to an aristocracy of birth which prevailed, recruited indeed sometimes from foreign sources, as is shown in the way the Huguenot element, by plasticity and wealth, ingraiated itself and gave a certain vivacity and merriment of living to the more sturdy qualities of the original stock. Of this French Protestant element Mr. C. C. Smith makes in another chapter a very interesting portrayal. Cementing together the interests of all ranks and conditions, the press was beginning then to exercise the power which has later been so effective. The story of the beginning of newspaper literature; the poor show it made beside the teachings of the pulpit; its slow but sure progress in qualifying the clerical influence; the somewhat slavish mimicry of it, having in view the Queen Anne development in England; the life that was put into it from political aspirations as the Revolution drew near—this is the subject of Mr. Goddard's chapter, and he has written the story of this progress with careful discrimination and easy habit of illustration.

The two volumes of this history have shown how from the very beginning in 1630 the protest against prerogative had gone on strengthening. What we call the Declaration of Independence began, so far as New England is concerned, with the very first footfall on this ancient peninsula. The career of this sentiment had indeed some put-backs, but its development was steady. The annulling of the first charter embarrassed but did not destroy it. It sprang back with great elasticity the moment Andros fell. During the whole succession of the royal governors it manifested itself in many ways. Not one of the governors could say it had subsided. Some, more conciliatory than others, dealt with it in a way to disarm it of something of its portentousness; but every one of them felt that it was ready at the least opportunity to paralyze the royal power. We all know how in due time that opportunity came, and the next volume will tell its story.

A Treatise on Etching. Text and Plates. By Maxime Lalanne. Authorized American Edition. Translated from the second French Edition by S. R. Koehler. With Introductory Chapter and Notes by the Translator. (Boston: Estes & Lauriat. 1880.)—This translation of Lalanne's treatise on etching is likely to quicken the interest in the art which is already widespread in America. But whether the kind of impulse which this book gives is likely to be, on the whole, salutary, may be questionable. Etching is essentially a method of delineation. It lends itself readily and perfectly to anything that can be expressed in terms of frank line, but it does not readily render effects of light and shade. It is possible, of course, to render these effects with more or less fulness by etching, but it cannot be done so perfectly, nor so easily or economically, as by other methods of engraving—as, for instance, by the processes of mezzotint or aquatint. Where finished effects of light and shade are desired, these processes naturally and delightfully supplement etching when one or both of them are combined with it on the same plate. In pure etching nothing more of light and shade than pertains properly to a simple and consistent method of delineation—such, for instance, as that employed in their drawings by masters like Raphael—seems strictly right. The want of clear recognition of this fact has led to much confusion of aim and of practice among artists and amateurs—from men as great as Rembrandt to the etchers of our own time. The treatise before us is weakened by the want of this recognition of what the proper limitations of etching are. It is true that M. Lalanne—though he is not by any means a fine master of delineation—does indeed generally keep to the frank line in his own work, and is often too redundant in line; but he does not always keep to the line consistently enough for etching. He frequently encroaches so far upon the province of chiaroscuro as to show a deplorable failure to recognize the essential limitations of the process. Plates 3, 5, and 8, in this book, illustrate his want of sensitiveness in this respect.

On page 44 it is said: "A single point gives a hint of what we desire to do, but it does not express it. It is undoubtedly sufficient for a sketch intended to represent a drawing executed with pen and ink or with the pencil; but it cannot be successfully employed in a plate which, by the variety of color and vigor of the biting, is meant to convey the idea of a painting." Now, it is not at all within the proper function of etching to convey the idea of a painting, and although, under the impression that it is so, some modern etchers have accomplished remarkable feats, yet all such achievements are enor-

mously costly of labor, and are but partial achievements at best. The wonderful etched portraits of Darwin and Mill by Rajon might have been executed with vastly more ease, and with still greater excellence, had the artist employed the process of mezzotint in combination with etching. The art of etching will not make right progress till these misconceptions and misapplications of it are corrected. And when its true functions and limitations are more clearly recognized, it may then further be seen that since etching is essentially a method of delineation, a man must become a good draughtsman before it will be worth while for him to etch at all. It is not desirable to put into permanent and multipliable form anything that is not intrinsically good. Truthful, tranquil, and beautiful delineation is something which modern etchings rarely possess. Indeed, far too little power of such delineation exists among modern artists. The prevailing habit of slight and inaccurate sketching is against the attainment of such power. In etching especially the idea prevails that the merest indication of first thoughts by the most hasty execution should be the aim of the artist, rather than deliberate design. There is no warrant for this. There is no reason why an etching should not be executed with as much deliberation and care as a drawing with pen or pencil. It is the character and aim of the design in any given case that rightly determines the proper degree of slowness or speed with which it should be done—not any peculiarity of the process. As a general principle, slightly-indicated first thoughts ought not to be put into permanent form and given to the public. They are useful to the artist himself chiefly, and may most advisably be executed with pen or pencil. The production for publication of so much loose and characterless work as is now in circulation in modern etchings is truly deplorable, and greatly retards the growth of good taste. The public is easily satisfied with unmeaning sketches on copper which bear superficial resemblance to good work. It is readily led to accept dashing work of this kind, and to think it more artistic than that which is the careful and true expression of real artistic power.

Another misleading principle which M. Lalanne's book, in common with most other recent books on the subject, teaches is that of printing from an etched plate by a method which the French call *retoussage*. This method consists in leaving more or less ink on the surface of the plate so as to produce a tint, or gradations of tint, in the impression. This is an undesirable procedure, because it makes the effect of a plate depend upon something more than the etcher's actual work upon it, and it is bad because tints produced in this way are more or less uncertain, varying, and accidental in character, whereas the excellence and value of tints in a design depend upon their being strictly governed and fixed. These qualities can be obtained only by the actual work of the etcher, on the plate, either by acid, by dry point, or mezzotint or kindred process.

As regards the mere technics of etching this book is altogether trustworthy and exhaustive. The translator has rendered the original sufficiently well, and has added an introductory chapter and supplementary notes which are valuable in elucidation of the somewhat obscure text of M. Lalanne.

Étienne Dolet, the Martyr of the Renaissance. A biography by Richard Copley Christie, M.A., Lincoln College, Oxford, Chancellor of the Diocese of Manchester. (London and New York: Macmillan & Co. 1880. 8vo, pp. 559.)—The name of Étienne Dolet is not very familiar at the present day even to scholars; the contemporary of Scaliger, and almost as renowned in his day as a scholar, his fame has been wholly eclipsed by Scaliger's; suffering death for his indifference to the prevailing religion of his time, he yet has not won the name of martyr. He was one of those persons, very useful in the world, who fall just short of being great men, who exert no great and lasting influence upon the course of events, but who in their own generation are quite as useful as those whom the world remembers. His great work, the 'Commentaries on the Latin Tongue,' was an epoch in the history of scholarship; but this work once accomplished, his results have become the common property of the world, and his book is no longer consulted. His martyrdom, again, was not in the true sense of the word a martyrdom for opinions, which would rank him with Huss, Latimer, and Servetus; it has been disputed whether he should be called a Protestant or a Catholic, and it may almost be said that he was not so much a martyr for opinions as for want of opinions. He was even called an atheist. His biographer hits the point in calling him "the martyr of the Renaissance"; for it was his devotion to pagan letters, and indifference to the hot controversies of his day, that excited against him the hatred of bigots and persecutors. Moreover, his faults of temper were a principal cause of his misfortunes. He made many friends, and appears to have won their warm regard; but in almost every instance there ensued a breach of friendship, followed by either coolness or positive unfriendliness. So much is this the case that one careful student of his career (Baudrier, a French jurist, cited in a note on p. 455) holds that his headstrong and perverse disposition (*mauvaise tête et mauvais cœur*) was the sole cause of his persecutions. Unquestionably it had something to do with them, especially in intensifying the vindictiveness with which he was

pursued. He was punished as guilty of "blasphemy, sedition, and exposing for sale prohibited and condemned books"; that he was not put to death primarily as a heretic appears to follow from the fact that he was hanged before being burned—after torture, to be sure.

Mr. Christie's work is thoroughly well done. There were no materials for a narrative of graphic interest, nor did the character of his hero afford opportunity for what is the best part of biography—the portrayal of noble qualities and the account of a noble life. Dolet was earnest, industrious, amiable in a degree, and generally honorable in his deportment; he was not, however, on the whole an attractive character—excessively vain, quick to take offence, and with a strong element of selfishness. "His enthusiastic love of learning and his intense belief in himself," says Mr. Christie, "are his two strongest characteristics, and both contributed in no small degree to his misfortunes." Mr. Christie cites, as on the whole fair, the judgment passed by the Abbé Nicéron: "He was extreme in everything, excessively loved by some, furiously hated by others; heaping some with praises, assailing others without mercy; always attacking, always attacked; learned beyond his age, applying himself to labors without respite; moreover, arrogant, contemptuous, vindictive, and restless." As a biography the book is exhaustive and reasonably interesting; its special value is, however, as an admirable picture of the life of a scholar in the early part of the sixteenth century. In those days a scholar, as well as a soldier or a traveller, took his life in his hand; for he was beset by enemies far more cruel and relentless than wild beast or civilized warrior, and it was the enemies of free thought, taking advantage of his unguarded expressions, that hunted to death a man who carefully avoided allying himself with their enemies. For Dolet openly professed his scorn of the Lutheran heresy. "That foolish sect," he says (p. 199), "has lately scattered abroad certain reproaches directed against the Christian worship." There are many episodes of the book of great interest and value: for example, the graphic description of Toulouse as the home of bigotry and intolerance after the Albigensian crusade (p. 48); the accounts of several scholars and eminent men—we will instance that of Matthieu Grispaldi (p. 292); and the sketch of the printer's calling at this age (p. 316).

The Story of Philosophy. By Aston Leigh. (London: Trübner & Co. 1881. Pp. 210.)—This work has been "written in order to give the reader concisely and in ordinary language—philosophical terms being as far as possible excluded—the history of the rise and progress, during the seven centuries before the birth of Christ, of that which sounds so unapproachable when the word which represents it is heard—philosophy." It is "the result of several years' reading and research," and is very soon to be followed by another "to which this is merely the prologue—viz., the progress of philosophy after the birth of Christ." This book, upon first reading, is extremely puzzling. It might have been written by a sprightly young lady who betrays the "prentice hand" whenever the real matters of philosophy are touched upon, or by a philosopher who affects baby-talk in a rather clumsy way. Plato is introduced as "a tiny brown babe sleeping so peacefully on the bosom of Perictione." Socrates is "chipping away at a block of marble," noticeable for "the muscles twisting about his arms and against his shoulder-blades like brown snakes," and all the Greek philosophers are represented in appropriate costumes and attitudes, as a long procession of shadows visible to the mental eye—a figure which is sustained throughout the book. The constant modulation from childish falsetto to the deeper though more uncertain manly register, like Orator Puff or a Tyrolese *Jodeler*, we confess found to our mind some explanation in the author's exclamation, in commenting upon the decline of the sceptic school: "Who talks of Luther, the bold enemy of Catholic Christianity, now? Where is the word 'Protestant'? Where are the followers of the various seceders from recognized belief even in the Christian era?" *Mind* reviews the book very briefly and disparagingly, and it certainly abounds in crudities, and those petty and countless inaccuracies which utter want of perspective in philosophy is sure to cause. Even the language is clumsy and inexact throughout. Yet we predict that no one will read the book without interest and even profit. The naïve first and rather independent view of Greek philosophy by a mind just awakening from dogmatic slumber is an almost fascinating study. The question at what age and how the study of philosophy should begin, is sure to arise in the mind of every thoughtful reader. We know of no book on philosophy capable of interesting so young a class of readers as this. Finally, the biographical element, always interesting and suggestive in the history of philosophy, is made more attractive here than in any work we know. Thirteen pages, *e.g.*, are given to Aristotle's life and only five to his works, while Plato and Socrates receive far more attention. Since the rise of the psychological school this element has rapidly grown in importance, and it is destined, no doubt, to modify old opinions in the field of historical philosophy considerably.

Old Drury Lane. Fifty Years' Recollections of Author, Actor, and Manager. By Edward Stirling. Crown 8vo, 2 vols., pp. 363, 369. (Lon-

don: Chatto & Windus.)—This alluring title-page grievously disappoints expectation. To say that Mr. Stirling adds absolutely nothing to our knowledge of the plays and players of his time might, perhaps, be a little unjust; but what we learn from him is as little as may be. His two volumes are divided into four books, of which the first contains "Personal Recollections of the Author from School-Days to the Present Time"; the second is entitled: "Records of Drury Lane and its Lessees and Managers, with a Sketch of the History of Her Majesty's Opera"; the third considers "Actors and Actresses who have appeared at Drury Lane Theatre from its earliest annals to the present time, sketches of their career, and anecdotes connected with them"; and the fourth is given up to "dramatic and theatrical varieties, with an account of curious old plays, etc." This is as promising a table of contents as one could wish, and it is as deceptive as the title-page. The last three books are an undigested compilation, made by one who, however much he may know of the stage practically, knows little of the history of the theatre, and who has not the rudimentary knowledge of the professional book-maker. As typical as anything else of the carelessness with which it has been put together is the frequent misspelling and miscalling of proper names; thus, to cite instances best known to Americans, Miss Cushman is spoken of as "Sarah Cushman" (i., p. 127), the late E. L. Davenport as "E. J. Davenport" (ii., p. 130), and Mr. Lester Wallack as "Leslie Wallack" (ii., p. 171). There are not many anecdotes to reward the search for them. One of the most amusing (i., 100) tells of the clever expedient of the mother of the late T. W. Robertson, the author of "Caste," to prevent his pilfering from a cask of ale which had been given her: she insisted on his whistling all the time he was in the cellar. There is also (ii. p. 238) a characteristic letter of Mr. Dion Bouicault's. But perhaps the best thing in the book is a retort (ii., 157) of Charles Kean's to a country actor, whom it irked to have to play second to the London actor, and who consequently was careless and indifferent. When Kean insisted on certain special "business," the provincial player resisted with: "You need not trouble yourself about me; I know the play backwards." "Probably you do," replied Kean, "but that is not the way I play it."

Fragments of Christian History, to the Foundation of the Holy Roman Empire. By Joseph Henry Allen, Lecturer on Ecclesiastical History in Harvard University. (Boston: Roberts Brothers. 1880.)—Mr. Allen has been long and favorably known to many readers, beyond as well as in the bounds of his sectarian fellowship, as the author of an admirable series of studies entitled "Hebrew Men and Times." This book at the time of its first appearance, in 1861, failed of the recognition it deserved, mainly because the time on which it fell was singularly barren of all interest in Old Testament studies. Our civil war was then in its initial stages, and the Old Testament was valued chiefly for such imprecatory passages in the Prophets and the Psalms as suited or could be made to suit the exigencies of the passing days. A new edition of this book has appeared within a few years with an introduction setting forth the bearings of the more recent criticism of the Old Testament, especially that of the Dutch school, on the conclusions which the author had embodied in his work. The publication of this new edition coinciding with a profound revival of interest in Old Testament studies, it is to be hoped that the book has now met with that measure of appreciation which it has merited from the first. Mr. Allen's "Fragments of Christian History" is in some sort a continuation of his "Hebrew Men and Times." He takes up the thread of history where he let it fall at the beginning of our era, and it is his hope to resume it again in a course of studies on mediæval and modern Christianity.

Mr. Allen's studies are not connected into an historical whole, but they have a natural sequence and a single dominant conviction runs through them all. They are all so many illustrations of the author's faith that in whatever way we regard the origin and early growth of Christianity, whether as special revelation or as historic evolution, "the key to it is to be found, not in its speculative dogma, not in its ecclesiastical organization, not even in what strictly constitutes its religious life, but in its fundamentally ethical character." The "Fragments," eleven in number, bring us to the time of Charlemagne. The subjects could not be better chosen for the purpose of grouping the most characteristic facts of early Christian history in an impressive and instructive manner. The first, "The Messiah and the Christ," elaborates the idea that the Messianic conception was a social and political force for a much shorter period than is commonly supposed—for about three centuries, from the Maccabæan revolt to the insurrection of Barcochba. The flexible character of this conception is also clearly shown, and thus the relation which Jesus of Nazareth sustained towards it is seen to have been a measurement of himself by his own personal ideal, and not by any conventional standard, which did not in fact exist, so inconstant was the ideal that fluctuated with each variation of the political conditions and the individuality of each new expounder of the law. The second subject is "Saint Paul." The result of this study is not very different from Mr. Matthew Arnold's in his "St. Paul

and Protestantism.' It is that "the ethical passion"—this is an expression coined by Mr. Allen, and it deserves general currency—was Paul's fundamental characteristic. Wrapped about in strange subtleties of argument that mean nothing to us, mixed up with technical points of anthropology, clouded, obscured in many different ways, it is never for a moment absent from his deepest thought. "Christian Thought in the Second Century," the subject of Mr. Allen's third chapter, takes us into the dim world of Gnostic speculation. And here, again, the ethical genius of early Christianity disclosed itself in its ability to free itself from the bewilderments of this fascinating but unmoral system. The thing to note is that it was unmoral. Its title, Gnosis, indicates its character: it was mere *knowing*. The next following chapter, on "The Mind of Paganism," shows how much of preparation there was in the Roman Empire for Christianity. The fact for which even Gibbon (the sceptic falling into the pit which the apologists had dug) makes no allowance, is brought out, viz., that the first centuries of Christianity coincided with a very considerable revival of religiousness in the pagan world. It would be a pleasant task to follow Mr. Allen through the remaining chapters of his book—on the Arian controversy, the conversion of the Barbarians, the Christian schools, etc. Not one of them is devoid of interest.

Glances through the Cannon Smoke. By Archibald Forbes. (Boston: J. R. Osgood & Co.)—This little book is made up of sixteen sketches, only a portion of which would seem to justify its title by relating to warlike themes. The stories which smack of the camp are, as might be expected, altogether the most readable, and of these the best are "Matrimony among the Bomb-Shells" and "How I Saved France." It is rather curious to observe how Mr. Forbes's writing fails in interest as he leaves the special topics which have most contributed to his reputation. Several of the non-military sketches in the book would almost seem to have been done by another hand than his, and are lacking in spirit and continuity of narration. As a whole we should think the volume not so well adapted to American as to English readers. The chapters on "Cawnpore of To-day" and "Lucknow of To-day" are much too full of references to details of the scenes of the Indian mutiny for any one not very familiar with the individual deeds of heroism performed by the British corporals and privates during those eventful days. Mr. Forbes, too, makes use of some local slang which should have been translated in the American edition. There are people here who know that a "peg" means a drink, but we think few could tell what kind of business was transacted in the "tommy shop" which Mr. Pollen is said, on p. 15, to have started.

Observations on the Construction of Healthy Dwellings: namely, Houses, Hospitals, Barracks, Asylums, etc. By Douglas Galton, late Director of

Public Works, etc., etc. (London and New York: Macmillan & Co. 1880.)—The arts of sanitary construction are constantly growing more complex, and each of them has a considerable literature. Those which relate to the purpose in hand—the way to build a house that shall be healthy—Mr. Galton has reviewed rapidly but with a discriminating knowledge of authorities, and he has contributed to the discussions upon them results of his own experience. His summary of the duties of sanitation is "embodied in the words pure air, pure water"; but to supply these in a modern dwelling, and especially in a city dwelling, unless at great expense, is often a difficult thing. The physical principles involved in the problem are discussed, with the occasional aid of formulæ, and an interesting body of illustration is given; we may instance the comparison of the elaborate methods by which the British Houses of Parliament and the French Legislative Chambers are ventilated. These methods, though based upon different principles, are equally efficacious in procuring a supply of outside air. But Mr. Galton adds that the air-supply for the Houses of Parliament is taken at the street level, being drawn from "adjacent courtyards covered with asphalt and kept tolerably clean," while for the French legislator "fresh air is brought down by a flue from a height of sixty metres." Not the least valuable part of the work is the discussion of the present state of the sewage question. Mr. Galton disclaims originality for the greater part of his book. The introductory list of authorities would be made more valuable by adding the titles of Mr. Schott's important works on the "Temperature" and the "Rainfall" of the United States, and of Dr. Henry I. Bowditch's study of soil-moisture as a main cause of pulmonary consumption (Mass. Med. Soc. 'Communications,' Boston, 1862).

BOOKS OF THE WEEK.

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